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# LIBERIA

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# LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 22. FEBRUARY, 1903.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

HON. H. W. GRIMES.

HON. H. I. MOORE.

PRESIDENT G. W. GIBSON.

HON. H. A. WILLIAMS.

HON. H. A. BARCLAY.

# LIBERIA.

**BULLETIN No. 22. FEBRUARY, 1903.**

## THE EIGHTY-SIXTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

### THE REV. JULIUS E. GRAMMER, D. D.

The Rev. Julius E. Grammer, D. D., who, as the President of this Society, presided at our last Annual Meeting, held January 21, 1902, died on the 20th of March following. He had been elected to the office at the Annual Meeting in 1899, and, although his term of service was but three years, his genial manner had made a deep impression upon all his associates. In our Bulletin for November, 1902, we have noticed his death and published the resolutions passed by the Executive Committee of this Society.

### BULLETINS.

Two Bulletins have been published during the last year, No. 20 containing a half-tone portrait of the Hon. Thomas W. Haynes, Attorney General of Liberia, and No. 21 one of the late Hon. Alfred Benedict King, acting President of the Senate. In both appeared articles of valuable information relating to the country.

The biographies of the two men, given in connection with their portraits, show how, from humble and straightened circumstances in early life, one may rise to an eminent position in serving their fellow-men.

Each Bulletin was issued in an edition of 1,500 copies, and furnished to the friends of Liberia, both in this country and abroad.

### APPLICANTS FOR EMIGRATION.

There have been many applications for assistance in emigrating to Liberia during the past season. Most of them, however,

have been from the same class of people as, for this purpose, have sought the assistance of this Society during the past few years. They appear to think that a residence in Africa will furnish them with all that is desirable in life. We think that people who cannot do well in this country cannot reasonably expect to do better in Africa, and we are obliged to inform them that this Society is no longer the recipient of large funds for the purpose of sending colonists to Africa.

Such contributions have long since ceased to come into our treasury, and we now have only such funds as have come to us for special purposes, and chiefly for education.

### EMIGRATION.

During the past year this Society has sent out three emigrants to Liberia:

Wesley Syngrana Pittman, born in Liberia, aged 21 or 22 years, teacher and preacher, from Normal, Alabama.

Professor Councill writes of this young man:

"He was born in Liberia, Africa; he does not know when, as he was born, uncivilized, in the interior part. He was brought away from his native tribe quite a while before he came to America. He came to America through the influence of Bishop Henry M. Turner. He wishes to go to Liberia as a missionary, to teach and preach. It is my opinion that he will make a splendid worker in his chosen field. He is an earnest, energetic young Christian of about 21 or 22 years. He has great ability."

Ella B. Dowell, born in Baltimore, Md.; teacher; aged 26 years; educated in Morgan College, Baltimore, Md.

Ida M. Sharp, born in Cincinnati, Ohio; teacher; aged 24 years; educated in the high school, Cincinnati, Ohio.

The Rev. A. P. Camphor, president of the College of West Africa, writes of these two women as follows:

"Miss Dowell is a graduate of Morgan College, Baltimore, Md. She is at present teaching in the public schools of Baltimore. I know her to be a young woman of most excellent character and very capable. She is enthusiastic in her interest and love for work in Africa, especially Liberia, and is ready to go, even if she must go out and raise every dollar of her passage money.

In all of my travels and contact with my people, I have never met a more satisfactory and promising candidate for work in Africa. Your Board would do Liberia and Africa a great service in sending her out. She is thoroughly qualified for the work there, and would be in the highest and broadest sense a valuable addition to the intellectual and moral force in that Republic.

"Miss Sharp is a graduate of one of the high schools in Cincinnati, Ohio. She is at present doing city mission work in Cincinnati. She has given special attention to instrumental and vocal music and industrial work, such as sewing, drafting, etc. These two young women are selected from a number who have applied for work in Liberia. They satisfy me in every way, and I feel that both of them will be of permanent value in the religious, educational, and social life in Liberia."

### EDUCATION.

The Hall Free School at Harper, Cape Palmas, has been successfully carried on during the past year by Samuel J. Dossen, who for several years has managed it very creditably. The income of the fund given for the support of this school is now much less than it was originally, and hence the pay of the teacher has been reduced. He, however, seems to be devoted to the education of the youth of his neighborhood, and the school is still prospering. The African Board of Trustees still faithfully perform their duties without compensation. During the past year the whole number of pupils enrolled was 137. The average number enrolled was 112, of whom 44 were born of native African or heathen parents.

The teacher says of the school: "The regularity of attendance, uniformly good behavior, and attention to study of the scholars afforded satisfaction. Promotion in some of the classes in school has also occurred during each quarter, which shows that the work is progressing."

Graham School, No. 1, at Greenville, Sinoe county, and Graham Schools, Nos. 2 and 3, at Royesville, Montserrado county, have pursued the same course as formerly during the past year.

The Liberians are to provide acceptable buildings and furniture for these schools, which are to be subject to the general

supervision of our agent in Liberia, and payments of the salaries of the teachers are to be made by us only upon the receipt by this Society of reports of the school approved by our agent. These reports have been regularly and promptly forwarded by our agent and the salaries of the teachers have been paid by us.

The sale from the invoice of school text-books sent out to our agent just before the commencement of the past year has nearly furnished him with funds sufficient for this purpose.

### GAMMON THEOLOGICAL SEMINARY.

We cannot expect to get a graduate of the Gammon Theological Seminary to go out to Liberia each year for our donation of $50, the benefaction of the "Theodore Lewis Mason, M. D.," Scholarship to that institution yearly.

President L. G. Adkinson reports that Mr. Roberts, who was our candidate in the Seminary last year with the intention of going to Liberia this year, has not gone as he expected, but is a pastor of a church in Knoxville, Tennessee. He says he is willing to go whenever the Bishop desires thus to use him.

Our fund is so small that it would require several years of it to pay for the education of a minister, and as the candidate would have to be sent out by a foreign missionary agency, we can see how much we depend upon this Seminary for what we desire to accomplish.

As President Adkinson also reports that there are three missionaries in Africa aided by our fund in the three years previous to this one, we can well be satisfied.

The $50 has been forwarded for the present year.

### SMITHSONIAN INSTITUTION.

The Smithsonian Institution has forwarded to this office a set of its publications for parties in Liberia, with the request that we should forward the same to the persons for whom they were intended. Accordingly, on the 18th of November last, we forwarded to our agent in Liberia, through the United States Express Company, these packages, with the request that he should see to their proper distribution.

It appears that this country does not send any articles abroad requiring postage to be prepaid, and we have no doubt that

among the publications of this Institution there will be found much that will be useful to the Liberian Republic.

### LIBRARY OF LIBERIA.

On December 21, 1816, the friends of Colonization, Henry Clay acting as chairman, met, discussed the merits of such a Society, appointed a committee to prepare a constitution, and adjourned for one week. On December 28 an adjourned meeting was held, at which a constitution was reported by the committee, adopted by the meeting, and the Society adjourned to January 1, 1817, for the election of officers, when the Hon. Bushrod Washington was chosen president, and twelve vice-presidents from the States and one from the District of Columbia, and a Board of Managers were elected.

From the beginning the progress of the Society was slow, and not until January, 1825, did it issue an independent monthly publication to advocate its course.

A monthly, semi-monthly, bi-monthly, quarterly, or semi-annual publication has been issued from that date to the present time, in which a full history of the operations of the Society have been printed, and copies of each issue were preserved. In all, 728 issues have been published, and all but 62 issues can now be furnished from our archives; 62 issues have disappeared in the lapse of time.

The prominent libraries of the country have asked to be furnished with this publication of the Society, and these requests have been granted.

During the last year "The Washington Free Library" of this city has been furnished with the issues, 666 publications of this Society.

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## MESSAGE OF GARRETSON W. GIBSON, PRESIDENT OF LIBERIA.

*To the Senate and House of Representatives, 1902:*

In keeping with the provision of our Constitution, I beg to transmit to your honorable body a brief statement of the condition of the Republic, with such recommendations as have occurred to me in the interest of the same.

It is gratifying to know that through the superintending care of a beneficent Providence the machinery of our civil and political institutions has been carried on peacefully during another year.

Our relations with foreign powers continue friendly. Exequaturs have been granted since the adjournment of your last session to His Excellency Hon. J. R. A. Crossland, U. S. Minister Resident and Consul General; Hon. Joseph Franoux, Consul for the German Empire, and Capt. Charles Francis Cromie, Consul for His Britannic Majesty's Government, all of whom have entered upon the discharge of their duties.

A great political event, which was attended with a magnificent international demonstration, took place in London, August last, on the occasion of the coronation of His Majesty, King Edward the Seventh. Availing ourselves of the privilege magnanimously accorded to small States as well as the great powers to witness the august ceremony, Liberia was present with a message of congratulation in the persons of His Excellency Baron Von Stein, our Minister Resident and Envoy Extraordinary to France and Belgium, and Hon. Henry Hayman, Liberian Consul General near the Court of St. James.

An autograph letter from His Excellency President F. Estrado Palma, communicating the fact that on the 20th day of May last the Republic of Cuba came into existence, reached me some time ago. With this announcement the president assures this Government, in the name of the Cuban people, that it will be his invariable purpose to maintain the closest relations of friendship with all nations, and especialiy with Liberia. I feel quite sure that your honorable body will sanction any action on the part of the Executive Government in reciprocating these generous sentiments, and, if found desirable, of entering into treaty relations with the new Republic.

Only a few days ago a communication in mourning came to hand from His Majesty King Leopold of Belgium, conveying the sad intelligence of the demise of his late lamented consort, Queen Marie Henrietta. Expressions of sympathy on the part of the Government and people of Liberia have been extended to His Royal Highness.

I am glad to be able to inform you that the protocol which was laid before you at the last session, embodying articles of

agreement between His Britannic Majesty's Government and Liberia, facilitating trading intercourse on the part of British subjects and Liberian citizens on our northwestern frontier, has been accepted by both governments. Arrangements have also been made for a joint commission to demarkate the boundary line between Sierra Leone and Liberia, which work we hope to begin early next year.

Negotiations are in progress with the French Government to the same effect, with respect to the boundary line between the Ivory Coast and the Republic.

I need not point out how desirable it is that these measures be consummated as soon as possible, and thus remove those conditions that would be likely to afford causes for the interruption of friendly relations between citizens of the countries residing on the border line. I hope you will make a liberal appropriation to meet this object. And with the view of making the necessary provision to cover the expense that must be incurred, it may be well, if necessary, to materially curtail the usual appropriations for roads, bridges, public buildings, etc., so that the government may not be embarrassed for means to finance this important operation.

The scarcity of bread-stuffs and domestic provisions, which was caused by the destruction of crops in consequence of the heavy rains last year, has given place to an abundance.

This salutary change is largely due to the activity and commendable industry of the farming population of the country.

This enterprising class of our citizens, seeing the menacing aspect of affairs with respect to the food supply for the masses, addressed themselves seriously and diligently to the task of averting, if possible, the threatened distress, and with a determination and industry that cannot be too highly commended, turned up the soil and planted seed, the result of which is manifest in the abundant supply we enjoy today; and in consideration of this recent instance, pointing out the vital importance of agriculture to the existence of the State, I am convinced of the propriety of repeating, and emphasizing here, a recommendation contained in my message last year, to the effect that the Government take a greater and more active interest in devising ways and means for promoting and fostering this industry.

It is generally conceded that there is no department of na-

tional activity entitled to greater consideration than this, and Liberia could scarcely make a more serious mistake than that of devoting her chief energies to the question of traffic in the spontaneous products of the country, whether vegetable or mineral, and neglect the attention that should be given to the intelligent cultivation of the staples, so necessary for home consumption and foreign exchange; and any measure or measures which will have the effect to hinder or in any way hamper the farming operations of State can hardly be viewed in any other light than that of being detrimental to the welfare of the nation.

In this connection I trust you will see the importance of discouraging any proposal looking to the removal of labor out of the country. I do not wish to convey the idea here that you have any right to pass a law restraining the free citizens of this Republic from emigrating or going wherever they imagine they can get the best market for their industry. It is only under certain exceptional circumstances that such an act would be constitutional. But what I do maintain is that in a country like ours, with so many valuable spontaneous products that may be profitably collected for exportation, and with a soil capable of yielding such rich returns for the labor of the husbandman, an enlightened policy would dictate the putting forth of every effort to convince the laborer that his best market for industry is here at home.

Duty to the well being of the State requires that I call your attention to the divorce act passed by limitation at your last session.

In my inaugural address I pointed out some of the evils which I feared would grow out of a law that permitted a bill of divorcement to be procured on such slight grounds, and I am encouraged to know that the pulpit, the platform, and the press of the country have during the year amply supported the position then taken.

I trust, therefore, that you will take the matter into serious consideration at the present session, and either repeal or make such modifications in the law as will bring the same more within the range of equity to all concerned, and of safety to the family life of the nation.

In small communities, where there prevails a great tendency to circulate gossip, you cannot afford to render the procurement

of divorces so easy without exposing the country to the risk of having the family relation, the foundation and bulwark of the State, completely undermined.

The honorable Secretary of the Treasury will submit his report, by which you will see that, notwithstanding the low price of coffee and other Liberian products in the foreign markets, there has been an increase in the revenue of about 25 per cent. above the average for several years. This is owing largely to the enforcement of the bonded-warehouse system, which protects the Government from the frauds that to too great an extent have been practiced upon the customs. This improved condition of affairs has enabled the departments to pay up regularly the interest on the foreign loan, and also to materially reduce the domestic debt.

The duties on gunpowder and tobacco, so wisely set apart for the purpose by your enactment, have enabled the Secretary to considerably restore the foreign credit of the Government, and I trust there will be no disposition to make any change that will check progress on this line. A vigorous persistence on this plan of collecting the customs dues, with economical and discriminate appropriations, must in the near future effect a very salutary change in the financial status of the Republic.

We cannot afford, gentlemen, at this juncture to take any backward step or to make any change in the tariff that will lessen the income of the State and prevent the Government from keeping up the regular payments on the foreign loan.

I speak thus earnestly on this point because I learn that there is considerable dissatisfaction in some quarters on account of having to pay gold duties. I do not think, however, that this would be the case if the people were informed as to what becomes of the money and to what objects it is applied. But unfortunately they are not.

The citizens of the country are entitled to know what becomes of every dollar that is paid into the Government Treasury, and the laws of the State have made the necessary provision for them to have this information by directing that full reports of all receipts and expenditures be made quarterly to the heads of departments, who are required to make annual reports to the representatives of the people in the National Legislature. This is regularly done.

Now it appears to me that in order to keep the people informed as to what becomes of the money they pay into the Government, their representatives, after examining and approving these reports, should order them to be printed for circulation among the people, just as is done in the case of the laws.

I am of the opinion that this method, if adopted and continued, will prevent much of the grumbling about the payment of duties that we hear. I speak advisedly when I say that the Liberians are not the disorderly, unruly people that they are often represented to be, but; like any other people, they wish to know what is being done by those whom they have chosen to conduct their political and financial affairs. Keep them informed on these matters, and I venture to say that there is not a more orderly people in the world.

The report of the Postmaster General will furnish you with a detailed statement of the operation of this important branch of the public service during the past year. From that you will be able to see that the work of the department has increased over 50 per cent., and is dispatched in a satisfactory manner.

The large increase in the number of letters and parcels passing through the office is a favorable comment upon the growth of business intercourse and commercial enterprise among our citizens.

The agreement effected with Great Britain, Germany, and the United States for the interchange of postal money orders adds greatly to the convenience of business men and others who have occasion for remitting funds to those countries. Besides being a safe and speedy method of transmitting funds, it allows the coin to remain in the country for circulation, and also yields a revenue to the Government. Taking into consideration the importance of the postal service and the increased work growing out of the parcel post and money-order systems, I endorse the request of the Postmaster General for a larger force and higher salaries for some of the employés of the department. Honesty, promptness, and efficiency are traits of character that cannot be dispensed with in the postal service, and to procure persons possessing these we must expect to pay fair salaries.

The larger force here alluded to has reference to a comptroller for the money-order department, which you will please create by law, and provide a clerk for the same.

The Attorney General, who has had the supervision of the judicial affairs of the country, will report in detail at your present session.

Commendable activity has characterized the department during the year. By personal visits and written instructions, that officer has been very helpful in protecting the State against serious losses, as well as in upholding the dignity of the Republic.

It is scarcely necessary that I call your attention to the importance of having efficient and honest judicial officers throughout the State. I regret to be obliged to say that this has been too often overlooked. A period of service in the Department of State, covering many years, has afforded me an opportunity of knowing that many of the troubles of the Government with foreigners have been caused by the inefficiency of some of its judicial staff. Even a magistrate, as humble as the position may appear in the estimation of some, may by an unlawful decision or some rash, unconstitutional procedure involve the country in the most serious complications.

It was with the view of preserving the Government from disagreeable humiliations growing out of mistakes that the Attorney General has been requested more than once during the year to superintend and direct important cases in the leeward counties. Mistakes and blunders in the judiciary that relate to Liberian citizens can as a rule be settled without much loss to the State; but the case is very different when the subjects of powerful foreign governments are affected by them.

Among the recommendations made by the Attorney General is that relating to the repeal of the divorce law, to which I have already alluded.

A serious attack of illness will, I fear, prevent the Honorable Secretary of the Interior from submitting a detailed report of the operations of this department.

Soon after the adjournment of your last session he made a visit to the leeward counties with the view of inspecting the proceedings of the several native African commissioners, as well as to impress upon them the importance of observing the pacific and equitable policy of the administration in dealing with aboriginal affairs. On his return he reported favorably upon the aspect of matters generally, and particularly of the loyalty of the native tribes in all the counties.

His attention during the year has been chiefly devoted to efforts for the restoration of peace among some interior tribes of this country.

The contention between Baromy and the Gorgie section of the Golahs has not yet been settled. As both of the parties express a desire for peace, a commission has been appointed to go out and confer with the chiefs, and to arrange for a peace conference to take place at an early date.

The honorable Secretary of War and the Navy is also disabled by illness, and will not, I fear, be well enough to submit a report to you of the working of his department.

It was his purpose to visit the counties over a month ago, with the view of inspecting the arsenal in each and looking after some other matters connected with the military, but he has not been able to do so.

The vacancies created by the deaths of the late Brigadier General Ware and Colonel Gross will be filled during your session.

It is gratifying to be able to say that no necessity has arisen for fitting out any punitive expeditions for some time past. While there have been petty differences from time to time among neighboring chieftains, there is no disloyalty manifested toward the Government.

The Superintendent of Public Instruction will no doubt report upon this highly important interest of the State. His statement, together with that of the authorities of Liberia College, will point out to your honorable body the use to which your appropriations for the educational work of the Republic are being applied.

That there is real progress in the schools of the country is very evident.

The wholesome rivalry that exists between the denominational and governmental schools as to which can do the best and most effective work is producing a beneficial effect, and has created an unusual public sentiment in favor of popular education.

In view of the need of the State for qualified men to fill the offices of the government, and of the gratifying progress that Liberia College, with other similar institutions, is making to aid in supplying that need, I trust you will allow no consideration to induce you to make any abatement in the appropriation for the support of that institution.

It is difficult to conceive of any investment of the public revenue of more importance to the future welfare of the State than that of the funds applied for the education of the youth of the nation. General training for the masses and the higher education for those who aspire to become leaders in church and State cannot be dispensed with in a Republic like ours without exposing our civil and political institutions to the most serious danger.

There is quite a stir among the Negroes in the United States of America which cannot but be of deep interest to thinking Liberians. I refer to the rapidly increasing concern that is being manifested on the part of thousands of that class of American citizens with regard to returning to their fatherland—this country.

Having been under a system of training (very severe, it may be) for ever two hundred years in the land of their exile, it appears that the fullness of time is approaching for their return home, laden with the treasures of art, science, and religion, to share the same with their brethren in this land.

There appear to be fair indications that the 20th century is destined to witness a marvelous development in connection with Africa and Africans, and that Liberia is on the verge of the commencement of a period of unusual growth and activity.

The remarkable phenomena on this side, manifest in the readiness and even eagerness of the native tribes of Liberia to ally themselves under the care and protection of our Government, and the great preparation being made on the part of thousands of their brethren in America to come over and cast their lot with their kith and kin here, are providential indications that we cannot safely ignore. As wise statesmen, let us catch these glimpses of an overruling Providence and work in line with the same.

It is not difficult to see what would be the effect of several thousands of industrious intelligent Christian Negroes from the United States settling on the healthy fertile lands of our interior, with the improved methods of agriculture and other industries that they would bring with them. A great change would be wrought in the interior. Every such settlement planted in the midst of the active, hospitable tribes who would welcome their advent would constitute so many centers calculated to send

forth rays of wholesome influences that would ultimately transform the entire region of our interior into thriving Christian communities.

As members of the National Legislature you cannot be indifferent to this great movement. Duty to the Republic, to your oppressed brethren in America, as well as to the great cause of African civilization, imperatively demand, that we put forth every effort within our power to encourage and foster this great scheme.

In meeting together, gentlemen, for the legislative work of another session, you enjoy the special advantage of coming afresh from the body of the citizens. Having mingled with them during the year in the several counties and districts, you are prepared to represent their wants and wishes as well as to know how far the laws already in force conduce to the welfare and happiness of the people.

Relying, therefore, largely upon you for aid and trusting in the God of nations, the Executive is prepared to coöperate with you in the promotion of all measures on right lines having for their aim the good and prosperity of the State.

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## A NATIONAL DISCOURSE.

DELIVERED IN THE CITY OF MONROVIA JULY 26, 1902, THE ANNIVERSARY OF THE INDEPENDENCE OF LIBERIA.

BY BISHOP S. D. FERGUSON, D. D.

I regret that the time allowed me to prepare a discourse for such an occasion as this has been so limited; for it is only in the present week that I received a request from his honor the mayor to do so. In our national existence we have reached a period that demands sober reflection, and he who undertakes to guide the thoughts of the people in proper channels has a task before him that demands the exercise of his best judgment, formed by a careful investigation of the subject he has in hand. This would require far more time than has been allotted me, even if I were otherwise fully prepared to do justice to the august occasion. If I try to do my best, however, under the

circumstances, I am sure you will require nothing more of me. I ask therefore that you will listen to

A FEW SOBER THOUGHTS ON THE PAST, THE PRESENT, AND THE FUTURE OF LIBERIA.

The event which we celebrate this day should be one of no small moment, not only to ourselves as citizens of the Republic whose natal day it is, but to the entire Negro race. Fifty-five years ago a bold, daring, and adventurous step was taken by our fathers, that is worthy to be classed among the greatest events of the nineteenth century. The object sought to be achieved, the serious consequences involved, and the venture of faith in Him who controls the destiny of nations shine more and more vividly as the years roll on and throw around the scene a halo of glory that will shine with increasing refulgence through all time. It matters not what may become of Liberia, or of us, their unworthy offspring; we may prove recreant to the sacred trust that has been handed down to us and lose all that they have gained; it will make no difference as regards their merited honors; it will not tarnish in the slightest degree the luster of their glory. That deed of theirs, that effort to found here a home for Africa's exiled children—to set up a beacon on this Dark Continent for the benefit of their heathen brethren—that venture of faith in the God of nations, will ever redound to their credit.

The event to which I refer is that set forth in the Declaration of Independence which has just been read to us. On the 26th of July, 1847, the Republic of Liberia was declared to be "a free, sovereign, and independent State." It had existed under a different government for about a quarter of a century prior to that date. The beginning had been made in the year 1822, when the first settlers landed on Perseverance island, that little scrap of land that at one time contained the whole of Liberia, and subsequently, on the 28th of April, 1822, took possession of this Cape (Mesurado). Time will not permit me to speak of the severe conflicts with the natives, who were bent on their destruction, that almost immediately ensued, and which, but for the intervention of Providence, would have resulted in the massacre of the little band of pioneers.

The settlement here on this cape and the adjacent parts, afterwards known as the county of Montserrado, was formed by the American Colonization Society, having its headquarters at Washington. At a later date the New York and Pennsylvania State societies planted a colony at Grand Bassa through their agent, Thos. H. Buchanan; then, next, the Maryland State Colonization Society sent emigrants to Cape Palmas in 1834; three years later the Mississippi Society started a colony at Greenville, Sinoe. These were at first disconnected organizations, with separate sources of authority and separate systems of management. Such a state of things could not long exist; for the combined efforts of all were needed to withstand the fearful odds with which the settlers had to contend. The necessity of bringing about a union of all the colonies was therefore apparent. The New York, Pennsylvania, and Mississippi State societies joined the general one, known as the American Colonization Society, and they took the matter in hand, which resulted in the appointment of a committee to prepare a constitution for the governance of all. The Maryland State Colonization Society had already thoroughly organized its colony at Cape Palmas, which was working under its own constitution. It was known as Maryland in Liberia, and continued its government separate and distinct from the other organization, even after it was merged in the Republic of Liberia, until the year 1857, when a most unfortunate and disastrous war with the natives made it necessary for it to appeal to the Republic for assistance. The response was speedy and effective, for a body of men with supplies was immediately sent down. They had no fighting to do, however, for the natives at once came to terms. Annexation with the Government of Liberia was the result.

The new constitution, drawn up by the committee mentioned above, was brought to Monrovia from the United States by Governor Buchanan on the first of April, 1839, and was approved and accepted by the three colonies (afterwards known as counties), Montserrado, Grand Bassa, and Sinoe. Among other things, it was ordained in this constitution that slavery should be absolutely prohibited, that full rights of citizenship should be enjoyed by colored men alone, and "that no white man should become a landholder in Liberia." It is important to note that these last two restrictions originated abroad and from

our Caucasian friends, who saw the necessity of the precaution, and not from this side of the ocean, as is generally supposed. We thank them for the safeguard. The American Colonization Society retained the right to disapprove, or veto, the acts of the local legislature here.

This, then, was the basis on which the government rested prior to the event which we commemorate today. For eight years from the adoption of the new constitution and seventeen years prior to that event, making a quarter of a century together, the Colonization Society had cared for, supported, and watched with the deepest solicitude the colony which had been planted by them on these shores. Their work was well done. The object at which they aimed—to "plant a colony of free blacks on their own home soil in Africa, where they can be true men, unoppressed by the prejudice and the unrighteous legislation of the whites"—was now accomplished. A just tribute is paid to them by our fathers in their Declaration of Independence in these words: "Under the auspices and guidance of this institution, which has nobly and in perfect faith redeemed its pledges to the people, we have grown and prospered." Liberians will ever owe this venerable society, now in the eighty-sixth year of its existence, a debt of gratitude. Under its maternal care the colony had indeed grown and prospered, slavery had received its death blow—say the fathers: "upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends"—and the civilized world began to entertain the idea that it is possible for Negroes to maintain a Christian State in Africa. Be it remembered that during the last six years of the political connection of the Commonwealth of Liberia with the Colonization Society the Chief Executive (governor) and other State officers were members of the Negro race, and we are told that "no complaint of crude legislation, nor of mismanagement, nor of mal-administration" had been heard. Let me quote here a few testimonials from foreigners in favor of this Negro adventure. Says the Rev. Mr. Gurley, an eyewitness, in his life of Ashmun:

"At the time of which we write, few, if any villages in our own country (the United States) exhibited less to offend, or more to gratify, the eye of a Christian, than the village of Monrovia. The general order and sobriety, the universal respect for the

Sabbath, and the various institutions and duties of Christianity struck the natives with surprise, and excited the admiration of foreigners."

An article in a paper called the *Amulet* for 1832, ascribed to a distinguished British officer who had been three years on the African coast, contained the following commendable expressions concerning the Liberian colony:

"The character of these industrious colonists is exceedingly correct and moral, their minds strongly impressed with religious feelings, their manners serious and decorous, and their domestic habits remarkably neat and comfortable. * * * They all speak good English as their native language, and without any defect of pronunciation. They are well supplied with books, particularly Bibles and liturgies. They have pastors of their own color, and meeting-houses in which divine service is well and regularly performed every Sunday. * * * The complete success of this colony is a proof that Negroes are by proper care and attention as susceptible of habits of industry and improvements of social life as any other race of human beings, and that the amelioration of the condition of the black people on the coast of Africa by means of such colonies is not chimerical."

Time will permit me to make but one other quotation on this point. Three years after the independence of Liberia was declared, it was visited by Commander Foote, of the United States Navy, and here is his testimony in favor of the new State:

"Notwithstanding the heterogeneous population of Liberia, a commendable degree of order, quiet, and comparative prosperity prevails. With such men as President Roberts, Chief Justice Benedict, Major General Lewis, Vice-President Williams, and many other prominent persons in office and in the walks of civil life, the Government and society present an aspect altogether more favorable than a visitor, judging them from the race when in contact with a white population, is prepared to find. The country is theirs; they are lords of the soil, and in intercourse with them it is soon observed that they are free from that oppressive sence of inferiority which distinguishes the colored people of this country. A visit to Monrovia is always agreeable to the African cruiser."

This was the condition of things when it became necessary in 1847 to dissolve political connection with the American Coloni-

zation Society—a dissolution that was not on either side a matter of deliberate choice, but one of urgent necessity. It is well to be clear on this point, because the pioneer fathers have been censured by some who are ignorant of the facts for assuming independence before they were really prepared for it. It has been said that they acted prematurely and without due reflection with regard to the grave responsibility involved. Such, let me tell you, was not the case. The question had been under consideration at least five years, and every year made the necessity for assuming full national powers more urgent. This grew out of the intercourse with foreigners, whose ships frequented the coast for trade. Differences arose from time to time which could only be settled between sovereign powers, and the colonial government was devoid of that element. The Colonization Society saw the difficulty, but could render no assistance, for who were they in the eyes of the sovereign powers of Europe? They, therefore, of their own accord, urged the local government here to assume national independence, and we are told in the declaration that in January of the preceding year, about eighteen months before the step was taken by our fathers, they "dissolved all political connection with the people of this Republic, returned the power with which it was delegated, and left the people to the government of themselves." As already stated, for six years the Government had been managed solely by Africans.

What, therefore, had the fathers to do under the circumstances but to accept the situation, adjust themselves to the requirement, and as bravely face the tremendous responsibility involved as they did the hordes of savages who, thirsting for their blood and determining to utterly destroy them, rushed upon them on this very ground on that ever-memorable first of December, 1822! Said the late President Roberts in his first inaugural address, "To have shrunk from the responsibility, notwithstanding weighty reasons adverse to the measure suggested themselves, would have betrayed a weakness and timidity unbecoming freemen." And in so saying I venture to assert that he voiced the sentiments of every right-minded citizen of this Republic.

Now, then, fellow-citizens, that act, with whatever it may have involved then or may involve now, was taken. On the 26th day of July, 1847, Liberia took its place among the nations of the earth as a free, sovereign, and independent State. The

fathers then laid for us a foundation upon which a national superstructure might be safely reared; and now listen to the words of that one of them (J. J. Roberts) who was chosen to be the first President of the new government. They deserve to be written in letters of gold and kept before the eyes of all the citizens. After speaking about the grave responsibilities assumed in the step taken, he said:

"Rouse, therefore, fellow-citizens, and do your duty like men, and be persuaded that Divine Providence, as heretofore, will continue to bless all your virtuous efforts. But if there be any among us dead to all sense of honor and love of their country; if dead to all the calls of liberty, virtue, and religion; if forgetful of the benevolence and magnanimity of those who have procured this asylum for them and the future happiness of their children; if neither the examples nor the success of other nations, the dictates of reason and of nature, or the great duties they owe to their God, themselves, and their posterity have no effect upon them; if neither the injuries they received in the land whence they came, the prize they are contending for, the future blessings or curses of their children, the applause or reproach of all mankind, the approbation or displeasure of the great Judge, or the happiness or misery consequent upon their conduct in this and a future state can move them, then let them be assured that they deserve to be slaves and are entitled to nothing but anguish and tribulation. Let them banish forever from their minds the hope of ever obtaining that freedom, reputation, and happiness which as men they are entitled to. Let them forget every duty, human and Divine, remember not that they have children, and beware how they call to mind the justice of the Supreme Being. Let them return unto slavery and hug their chains, and be a reproach and by-word among all nations."

After these burning words from one of the pioneer fathers nothing more need now be said touching their work which we commemorate this day. They have acted well their part; yea, considering the slim resources at their command and the adverse circumstances that environed them, they have done nobly. Not only ourselves, but the entire race should be proud of them.

And now, fellow-citizens, it remains to inquire what we are doing with this sacred legacy that has been bequeathed to us

How are we building on the foundation that has been laid for us? Are we proving ourselves worthy successors of those noble men of our race? Of course, it would hardly be expected by those acquainted with the situation that there would be great achievements forthwith as a result of the efforts to manage the government under the new order of things. That the fathers were forced to assume the responsibility of national independence does not alter the fact that they were ill-prepared for it, and that their successors likewise would have an uphill work before them. The task of maintaining the State and keeping its sovereignty intact, in the midst of the many adverse circumstances to be encountered in this land, has been found not a whit lighter or less adventurous than those who were astonished at the step taken by such feeble folk imagined would be the case. It should not therefore be surprising if there has been very slow progress and but little to show in the line of national achievements after the many years that have passed. When the circumstances of the founding of Liberia are taken into consideration, the existence of the Republic on these shores will prove to be one of the most remarkable phenomena of modern times. No nation has ever come into existence in such a manner. It is the hand of God, and is as strange as when He made a nation out of the Jews whom He rescued from Egyptian bondage.

Those who view Liberia from a distance and have no acquaintance with its origin, nor with the adverse circumstances with which it has to contend, are apt to compare it with other nations that have had centuries of civilization behind them and a full stock of money and of cultured brain to start with. If they would but consider the disadvantages under which the effort has been made here, the surprise would not be that so little has been accomplished, but that there has been any success at all. Of course, I do not allude here to that class of foreigners that are so hopelessly infected with "*Negrophobia*" that they can see nothing in the past, nothing in the present, and are sure they will never see anything in the future that is hopeful in the race. I am tempted to quote some words of the United States naval officer again bearing on this point. In writing about Liberia he says:

"Let no higher claims be made on the Negro than on other races. * * * Let the black man be judged fairly and not

presumed to have become all at once and by miracle of a higher order than old historic nations, through many generations of whom the political organization of the world has been slowly developing itself. There will be among them men who are covetous, or men who are tyrannical, or men who would sacrifice the public interests or any others to their own: men who would go into the slave trade if they could, or rob hen roosts, or intrigue for office, or pick pockets, rather than trouble their heads or their hands with more honorable occupations. It should be remembered by visitors that such things will be found in Liberia; not because men are black, but because men are men."

Comparing the present state of the country with the past, while it must be admitted that we have not done all that we might and have made mistakes in some respects, still there is cause for thankfulness that advancement has undoubtedly been made. The government handed down to us by the fathers has been preserved intact. Yes, despite the adverse predictions of many, Liberia has maintained its national existence fifty-five years. During this time the little ship of State has had to weather storms and tempests, but, thank God, it is still afloat and has proven itself seaworthy. If any disaster should hereafter happen, the fault will not be in the ship, but in the men who have charge of her.

The advancement referred to above is manifested in several directions; but in none more clearly than that of the large number of native Africans that have been civilized, Christianized, and brought into the body politic. I note this first because next to the founding here for ourselves "an asylum from the most grinding oppression" and "a retreat where, free from the agitations of fear and molestation, we could, in composure and security, approach in worship the God of our fathers," and also "be at liberty to train up our children in the way they should go," it is evidently the design of Providence in restoring us to our fatherland that we should benefit our heathen brethren. The fathers, in their Declaration of Independence, speak of the native African bowing down with them before the altar of the living God, and declaring that from them, feeble as they were, the light of Christianity had gone forth. We are privileged to see that, too, and more also. There are now whole congregations, made up entirely of people who were once in heathen

darkness, that are worshipping the true God. Hundreds of them have been admitted into the church by baptism; scores of them have learned to read the Bible for themselves; many of them are engaged as catechists and teachers; some are ministers of the gospel; some have entered the medical profession; some are military officers; they serve as jurors, magistrates, government commissioners, and have from time to time been elected as members of the national legislature. Of course, all this is chiefly through the instrumentality of the missionary societies operating in the country; but they are not likely to have accomplished such results were it not for the presence and moral support of the Government; and so the latter is entitled to a share of the credit.

The attention given to the intellectual training of the youth of the land is an indication of progress and inspires hope of a better state of things in the future. Liberia College, supported by the Government, with its full roll of students; the College of West Africa, of the Methodist Episcoal Church, Cuttington Collegiate and Divinity School of the Protestant Episcopal Church, and many other institutions of learning of various grades, scattered throughout the Republic, furnish facilities for preparing the rising generation for the responsibility that will rest upon them. No people may expect to succeed without due attention given in this direction.

Another hopeful indication is the present healthy state of some of the departments of Government, which has attracted special attention. Where life and health are, there will always be development. This is manifest in the Postal Department, for instance, which is a credit to the State. The Reyenue Department is also in the line of progress. In some other directions as well it affords satisfaction to know that we are not standing still, nor going backward, but pressing forward.

Now, what about our future prospects? Fellow-citizens, this Negro State will be just what we are pleased to make it—a glorious success that will reflect credit on our down-trodden race, and prove that it is susceptible of high attainments and capable not only of self-government but of helping to effect God's purposes concerning this land of darkness, or a sad failure that will have a blighting effect on the aspirations of worthy members of the race elsewhere, prove ourselves recreant

to the sacred trust of our revered fathers, unworthy recipients of the blessings bestowed upon us by philanthropists in America, and, above all, unworthy of the almost miraculous deliverances which God has vouchsafed towards us from time to time. Would we escape such a calamity as this and enjoy the happy alternative? Then let us examine well and with all seriousness our present state and see if there are no evils to be corrected and neglected duties to be performed; for the weal or woe of the nation is contingent on our action in these two directions.

There are several palpable evils of a general nature that we would do well to consider and correct; but time will only now permit me to speak of two of them.

One is the lamentable extent to which party spirit is carried in the country. It is well that there are political parties. They serve a good purpose in a government like this. But when the fight is diverted from platforms and principles to the men themselves who advocate them, and an effort is made to utterly destroy each other, a very dangerous extent has been reached that threatens the downfall of the nation. Again, the methods often adopted to secure party ascendency are detrimental to the interest of the State because of their demoralizing tendency; and just how honorable gentlemen and Christian men can stoop to such dishonorable and sinful methods to accomplish their designs is beyond my comprehension. They may gain the object and place their party in power, but the loss to themselves individually and the damage done to the Government will far outweigh their gains. It should not be forgotten that God will call men to account for such conduct.

There is another evil that will some day bring swift destruction upon the nation if not corrected. Our law-makers seem to think that there are no limits beyond which they cannot go when they want to accomplish certain ends. They sometimes even dare to run counter to the laws of God with their enactments. This was the case at their last session, when they set forth a new divorce law, which is a disgrace on our Christianity and civilization, and opens the flood-gate of immorality that will deluge the land. How is such an evil to be cured, fellow-citizens? At the ballot-box. See that only discreet, sober, honest-hearted, and God-fearing men are elected to the very responsible position of a legislator. If we entrust the management

of the affairs of the State to reckless men, who have not the fear of God before their eyes, no prophet is needed to foretell its downfall. I am aware that in some other civilized countries there is laxity with regard to the obligations of the marriage union but we are not at liberty to imitate them. We are different from all other people on the face of the earth, and have been sent here by God on a special mission. If we do not honor Him and His laws in the sight of the heathen whom He has sent us here to evangelize, He will make an example of us before them, as He did with the Jews. They were a peculiar people and highly favored by God; but when they disobeyed Him, the heathen were allowed to rule over them; and where is their nation today? Let us take warning, and for the good of ourselves and our children correct these and all other evils that are known to exist among us.

All that has been said above with regard to the relation which we sustain to the heathen of this land urges me to speak of a special duty which we owe to them in another direction. They are our own people, and therefore have a double claim on us. The advantages that we have over them were never intended to be used to their detriment, but to the betterment of their condition. The idea of exterminating them should never be entertained for a moment. Nay, we need them to join hands with us in the work of building a strong Negro State, and the sooner we prepare them for it, the better for them and for us. As we have noted, much has already been done in this direction; but it is like a drop in the bucket compared with what remains to be accomplished. Only some first fruits have been gathered as an earnest of the great harvest that remains to be reaped. We have seen that when brought under religious and intellectual influence they make as good and as useful citizens as any that have come from across the Atlantic. They have certainly an advantage over those of our brethren in the United States whom we would like to have come over and help us in the work of civilizing and evangelizing them. I refer to the fact of their not having to be acclimatized and to undergo other changes. There is room for all of Africa's exiled children, however, and a great need of their assistance in the efforts we are putting forth here.

A close contact with our heathen brethren in their own habitat shows them not to be so low in the scale of humanity as was

imagined. Indeed, they are ahead of us in some respects. Everything with them is, of course, in a crude state and needs the development which civilization imparts; and here is just where the service which we are to render to them should come in. They have smiths, for instance, who extract iron ore from the earth and turn it into knives, bill-hooks, spears, axes, hoes, and the like. Now instead of discouraging that very needful industry by importing foreign cutlery and implements for their use, we should develop it by teaching them how to improve upon their present knowledge and skill in that direction. See the nice large country cloths which are made by this same people. They grow the cotton, spin and dye it, and then turn it into cloth by a loom of their own invention. All in a crude state certainly, but there is the art; and here I say again that instead of importing and encouraging them to use the finer cloth of foreign manufacture, their own industry and skill should be encouraged and developed. There is the art of pottery to be commonly seen among them. They find the best clay and make cooking and water pots. What a good thing it would be to teach them to turn the same clay into plates, bowls, mugs, etc., instead of having to depend upon foreign-made ones. See the cordage which they produce from fiber that we have not yet learned to utilize, the leather tanned by them, the baskets and fanners, and the articles of wood-work. What might not be said, too, of their knowledge of the healing art and the advantage it would be to us to know the leaves, roots, barks, and herbs from which they extract medicine? Oh, fellow-citizens, instead of discarding, we have a people here that we may well be proud of. They only need the helping hand of civilization, together with the blessing of the Christian religion, to make them the equals of any elsewhere. It is the duty of our Government to give them that helping hand. It cannot be done all at once; but it should be a cherished object, to be accomplished as fast as circumstances permit. Here is work for our honorable gentlemen of the legislature, to devise ways and means for the development of these resources of the country; and it is my honest conviction that there would be far greater gain and far less danger to the nation in seeking wealth in this direction than in that of mining concessions granted to foreigners.

Fellow-citizens, my task is ended. You may take the thoughts I have expressed for what they are worth; but they are the result of fifty-four years' experience in the country, and come from one who is anxious for the perpetuation and well-being of this Negro State.

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## LORD KITCHENER AT KHARTUM—OPENING OF GORDON COLLEGE.

Yesterday, after inspecting the boys of the Omdurman and Khartum schools, Lord Kitchener took his stand at the entrance to Gordon College. Sir Reginald Wingate, the Sirdar, welcomed Lord Kitchener on behalf of the officers, officials, and natives of the Sudan, eulogizing his work in the Sudan, culminating in his being the first British successor to General Gordon and the Governor General of the Sudan. Sir Reginald then mentioned the munificent gifts of Sir William Mather and Mr. W. Ellcome. After other speeches by a number of native notables, the Sirdar asked Lord Kitchener to declare the college open.

Lord Kitchener replied:

"Your Excellency and Gentlemen: I desire to thank the Sirdar for the words of welcome he has addressed to me in the name of so many old friends in the Sudan. I assure everybody that I have been much touched by the way in which I have everywhere been greeted, and by the tokens of affectionate remembrance which I have received from those with whom I was so closely associated formerly. When I was summoned from the Sudan to South Africa I had to leave to the Sirdar's care the scheme for giving the Sudanese a higher education which the liberality of the British people had enabled me to formulate. One of my greatest pleasures on returning was to find how well advanced are the steps taken for attaining that object, and how energetically and ably the original design has been interpreted and carried out.

"I quite agree with the principal of the college, Dr. Currie, that time is still required for the complete development of the project, but I never anticipated or hoped for more rapid progress than has been made, and I feel sure that if the same spirit which has hitherto directed the destinies of Gordon College is continued,

there is no fear that the result will not fully equal, if not greatly exceed, what I originally hoped for in my most sanguine anticipations.

"We now see the Sudan people of all classes anxiously desirous of education or their children; also that the steps which we have taken for their future in this respect meet entirely with their approval, and that they encourage us by every means to push forward the scheme. In the Sudan primary schools we find excellent material to work on. During the short time that they have been established I am informed that they have become already fully equal in efficiency to the primary schools of Egypt. Therefore we cannot fail now to recognize that there is no lack of room for developing education in the Sudan, nor of youths eager to and capable of learning. I am delighted to see those who are here today. They are an excellent type, and clearly show the fruitful field there is here for work which, if developed, will surely result in making this country a prosperous center of civilization instead of what we all remember it to have been formerly.

"But though great steps have been made, we must still look forward for the actual realization of the original scheme. This memorial to General Gordon has not been called a college without due consideration. It was hoped and fully foreseen that it would in the future become the head and center of secondary and more advanced scientific training and education of the youths of the Sudan in literary and technical knowledge. Here they will be brought up and taught so as to be able to go out into the world equipped to fill many posts for which they are already required in this country. I for one am quite willing and happy to wait patiently for that result, which is undoubtedly the future of the institution.

"I quite agree, in the meantime, that the funds of the college should be used to hasten this result by advancing primary education in the Sudan, and, as the principal, Dr. Currie, has remarked, I hope that after five years in India I shall return to find that the establishment of the college on the lines originally conceived has been attained. Glancing ahead, we confidently hope to see the institution supporting 300 students, with a proper staff of English masters, with whom they will be so closely associated during their four or six years of residence that their native

views of life will be greatly modified and gradually moulded to a morally higher and more efficient standard, while their interest and knowledge will be so developed and increased as to open to them careers either in the army, in civil life, or in technical work, thus raising them to the level of others who have long enjoyed the benefits of civilization and progress."

The existing endowment fund of the college, £100,000, which Lord Kitchener said he hoped would be strictly maintained for all time as the nucleus on which the institution was founded, could hardly give sufficient annual funds to meet the ever-increasing requirements of higher education in Sudan. With the Sirdar as *ex officio* head of the college he had no doubt that it would be possible to make such modifications as were required. He felt confident that, when once the college started on its real mission, additional funds would be forthcoming in the form of government grants and private donations, so that it would be enabled to keep pace with the development of the country. All he hoped and trusted was that round this center the development of education in the Sudan would be focused for all time.

Lord Kitchener, having thanked in warm terms the various donors, said he ventured to suggest to those who were so generously inclined to support the college that £2,000 would build and equip a boys' gymnasium. Gifts of money for the purchase of the necessary books and furniture for the school would also be most thankfully received. He earnestly hoped that when he returned in 1907 he might see the building completed as designed without encroaching on its endowment, which was all too small for the great work that had to be maintained. When looking at the handsome building they ought to express their thanks to Fabricius Pasha, who was the original designer, and also to all who carried out the construction. It would be presumption on his part to express any thanks to either Lord Cromer or Sir Reginald Wingate, being fully aware that the trouble and work which both had expended gave both the same satisfaction that he would feel had he been personally able to share their labors. He was, therefore, only able to associate both with himself in any success which had been achieved by the realization of the scheme.

"We shall, I am sure," concluded his Lordship, "only be

expressing the feelings of a large number of the inhabitants of Great Britain, as well as those of all the Sudan population, in heartily wishing success to the Gordon College, which I now declare open."

There was a large attendance of native notables and European officials and residents. Guards of honor of the Royal Fusiliers and Sudanese troops were mounted. The ceremony, which was of a most impressive charactor, took place on the spot near where General Gordon died.—*The London Times.*

In connection with the preceding, the following, taken from *The London Times*, January 7, 1900, will be read with interest:

Lord Cromer yesterday morning laid the foundation stone of the Gordon College at Khartum. He spoke as follows:

"I feel it a great honor that I am asked by Lord Kitchener to lay the foundation stone of the Gordon College in the name of the Queen. This institution will owe its existence entirely to the personal initiative of Lord Kitchener. The necessary funds have not been supplied either by the English or Egyptian governments, but have been subscribed for the most part in England, where all classes, from the Queen downward, responded most generously to Lord Kitchener's appeal. The Khedive and other distinguished Egyptians also showed interest in the undertaking by subscribing liberally.

"The English public, if I understand rightly, have in the first place wished to testify their admiration for the very skillful way in which the recent campaign was conducted. They have wished to show the lively interest they take in the welfare of the population of the Sudan by affording them an opportunity to profit by the civilizing influences to which they will now be exposed. It is important by healthy moral association to elevate the character of the body of native officials who, it is hoped, will eventually be able to bear an honorable and useful part in the administration of the country. In the second place, the college aims at diffusing knowledge of agriculture, engineering, and other practical acquirements which will be useful to all classes. In the third place, they have wished to commemorate the name of the distinguished Englishman, General Gordon, who, with his gallant companion, Colonel Stewart, sacrificed his life 13 years ago for the good of his country.

"I need not now dwell upon the course of instruction which will be followed in this college. This is a matter which will be arranged later by Lord Kitchener. I may, however, mention that the college will be wholly undenominational and the instruction will, so far as possible, be in the Arabic language. The object of the college is not to create a race of Anglicized Sudanese, but rather in the first place to train the mind. If, as I trust may be the case, these objects are attained, future generations of Sudanese will have every reason to be grateful to the founder of the college, to the public who so liberally subscribed to its creation, and to the Queen, who by allowing her august name to be associated in today's ceremony, has testified to the personal interest which she takes in the success of the institution." Lord Cromer then laid the foundation stone, saying:—"In the name of Queen Victoria I declare this stone well and truly laid."

Lord Cromer's remarks were translated into Arabic by Mr. Boyle, and were well received by the large concourse of leading natives present.

At the end of the ceremony the band played "God Save the Queen."

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## DR. ED. W. BLYDEN ON THE AFRICAN STEAMSHIP COMPANY'S JUBILEE.

To the Editor of *West Africa:*

SIR: Sir Alfred Jones, in his speech at the dinner given by West Africans in London on the 19th of August, reminded the company that this was the fiftieth anniversary of the incorporation of the African Steamship Company. I have been somewhat surprised that no more public notice has been taken of so important an event. When the company was organized, in 1852, Sir Alfred Jones was only seven years old, too young to appreciate the vast importance of the revolution about to be created by the driving of sailing ships from West African waters and the introduction of the steamship. He saw MacGregor Laird and caught something of his inspiration—indeed, the "half-a-crown" conveyed more than its pecuniary value to young Jones, trembling with the "spirit of the years to come." The mantle of

Laird fell upon the young tea carrier, and a double portion of his spirit was infused into the lad; but he could not grasp the full significance of his master's work. The time had not yet come, so that, like David, after his anointing as King of Israel, he went back to the feeding of the sheep, to bide his time. I was at Monrovia attending school when the pioneer of the coming fleet, the *Forerunner*, arrived in the Roads, and the boys all went down to the beach to see the newcomer. So we did when the *Faith*, *Hope*, and *Charity* arrived.

My first voyage to England was made in one of their successors, the ill-fated *Cleopatra*, in February and March, 1861, when I had my first experience of the terrors of the Bay of Biscay. Mr. J. Pinnock, who has recently been making a voyage round the world, was then purser. He was accustomed to ridicule my apprehensions at what he described as only "a fresh breeze;" but it took us ten days from Madeira to the Tuskar light. Since then I have made more than twenty-five voyages to England and along the coast in these ships, and have had the opportunity of watching the constant improvements made to meet the increasing demands of the traffic they have created.

Some of the greatest men I ever saw I have met as captains of some of these ships—men not a whit behind the greatest names of English history who have contributed to the expansion of the empire. It has seldom been my lot to meet a thoroughly incompetent man among them. My first experience was of that thorough gentleman, Captain Croft, who died prematurely as commodore of the fleet. I remember with special gratitude the brilliant Captain French, the eccentric but duty-loving Captain Folland, the genial Captain Keene, the generous Captain Addison, and, the most remarkable of all, Captain Davis, who happily still survives, with keen reminiscences of the scenes and events of his West African career. It is an education in past West African history to sit and patiently allow him to rehearse in his own way the "Story of West Africa." He justly laughs at Burton's spiteful inaccuracies and Winwood Reade's pretensions. He can even give points to Mary Kingsley. May he return late to the skies!

These captains deserve an important and honored place in the history of West African development. They could tell of perils and hair-breadth escapes. Seamen may growl on board

ship at apparent trifles, but they never parade their sufferings or achievements. With reference to any great deed, "Oh, that's nothing," they say, as Toole was fond of saying in "Walker, London."

But without these men many West African waterways would have remained undiscovered and the resources of many a district undeveloped. The surveys aud charts made by these gallant captains have been accepted by the admiralty, who, it appears, have not found it necessary since 1836 or 1837 to make any official survey of the coast, though it is the general opinion that, in view of the increasing intercourse, the government should take into consideration the serious question of buoys and surveys, which, after a lapse of nearly seventy years, must have become a necessity.

I now proceed to give a brief sketch of the history of the African Steamship Company during the last fifty years. I have gathered it from the most authentic sources available to me.

This company received its royal charter in 1852, the stipulation being that it should perform a monthly mail and passenger service to West Africa, for which the government granted an annual subsidy of £30,000. The pioneer boats were the *Forerunner*, *Faith*, *Hope*, and *Charity*, most of which did excellent service for the government during the Crimean war. The originator of the line, Mr. MacGregor Laird, had from a youth cherished the idea that Africa had a great future. His connection with Africa began in 1832, after the return of the Landers from their great discovery of the outlet of the Niger.

On the 19th of July, 1832, he started from Liverpool with an expedition to explore the Great Niger river. The expedition consisted of two steamers, the *Quorra*, 112 feet long, 16 feet beam, and 8 feet deep; the *Alburkah*, 70 x 13 x 6½, and the sailing brig, *Columbine*, 200 tons burthen. The *Quorra* had a crew of 27 hands all told, and the *Alburkah* 23 hands. The former carried one 24-pounder swivel gun forward, one 18-pounder carronade on the poop, eight 4-pounders on the main deck, and a complete set of side arms for the crew.

The *Alburkah* was proportionately armed and each craft had her sides protected by a *chevaux de frise*. Cholera was then raging at Liverpool, and the steamers had to call at Milford and remain there until it was certain they were clear of the malady, when

they resumed their eventful voyage. Besides Mr. MacGregor Laird, there were Mr. Lander, who had previously explored the interior of Western Africa, and Mr. R. A. K. Oldfield. The government, although they had not contributed one penny towards the cost of the expedition, asked permission to send Lieutenant William Allen with the vessels, and this was agreed to, the stipulation being that this gentleman was not to give any public statement of the result of the expedition, and that any reports he sent to his government were to be strictly private. The vessels called at Porto Praya, Cape Verde, where famine had just carried off several thousands of people, mostly slaves. The next place of rendezvous was Isles de Los, then York (Sierra Leone), Cape Coast Castle, and the River Nun, the entrance of the Niger. Commercially, the result of the expedition was most successful, but most disastrous as regarded the loss of life.

Mr. MacGregor Laird returned to Liverpool in the *Quorra* in January, 1834, and the *Alburkah* reached Falmouth in November, 1833. Mr. MacGregor Laird, Mr. Oldfield, and Mr. Allen were amongst those left of the original expedition, but altogether the survivors did not number more than seven or eight. Mr. Lander was killed on the coast by native treachery. This expedition fired England with the desire of opening up Africa, and at the same time of putting down the slave trade of which West Africa was the great hunting ground. In 1841 a government expedition started at the instigation of Sir Fowell Buxton and other eminent slave emancipators.

Sir Fowell Buxton was one of the originators of the African Steamship Company, among the other largest shareholders being Mr. Thomas Stirling, of Sheffield, and Capt. William Peel, son of the great Sir Robert. The pioneer steamers of the African Steamship Company were built in the Mersey by Mr. MacGregor Laird's brother, Mr. John Laird, who afterwards became one of the first ship-builders of the day and M. P. for Birkenhead. The African Steamship Company has continued an unbroken service ever since its incorporation by royal charter, and year after year has added numerous fine vessels to its fleet. In 1891 it amalgamated with the Liverpool firm of Elder, Dempster & Co., and in 1900 a further development took place, and at the present they have a combined fleet of 111 vessels.

With respect to Mr. MacGregor Laird, a statement by Major Mockler Ferryman in his "British West Africa" should not be left uncorrected.

"MacGregor Laird having sunk all his available capital in the disastrous expedition of 1841, he was no longer in a position to continue to carry out single-handed his great project, and he met with little sympathy at the hands either of government officials or private individuals."

Now I have it on the best authority that Mr. Laird had nothing whatever to do with the Niger expedition. After the publication of the address which I had the honor to deliver before the Liverpool Geographical Society in 1892, I received from Miss E. B. Laird, daughter of MacGregor Laird, the following, under date August 9, 1892:

"DEAR SIR: In the interesting speech which you made at the last meeting of the Liverpool Geographical Society you expressed so just an appreciation of all that was done by my father, the late MacGregor Laird, for the good of Africa, and especially for the parts adjacent to the Niger, that I am sure you will excuse me for writing to correct an error, which (as reported in the *Daily Post and Courier*) you have fallen into about his career. You are reported to have said that he ascended the Niger twice, once in the Liverpool expedition of 1832, and once in the government expedition of 1841. Now the fact is, that far from taking part in the later expedition, he did all that one man could do to prevent its departure; his experience in 1832 had taught him much, and he knew that the government expedition was foredoomed to failure, and would only lead to the loss of many valuable lives and to the general discouragement of all other efforts for the exploration of the Niger. He was so sure of what would happen that when the authorities would not listen to him he resolved to attend the great farewell meeting at Exeter Hall to make a last public protest. This he persisted in doing in spite of the hissing and hooting with which his warning words were greeted. When, years afterwards, he was at last able to send a small steamer up the Niger, in 1854, he took care that she began the ascent at the right time of the year, and that there was the smallest possible number of Englishmen on board. As far as it was possible to do so, he employed colored men. Dr. Crowther

was on board, and I well remember copying some of his letters to my father, and his satisfaction with the large amount of information they contained," etc.—*West Africa.*

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## NEGRO LABOR IN FACTORIES.

JEROME DOWD,

*Professor of Sociology in the University of Wisconsin, Formerly of Trinity College, North Carolina.*

About 1815 a ship arrived at Charleston, S. C., freighted with African slaves. Colonel Ephraim Brevard, who then conducted an iron foundry in Lincoln county, N. C., hearing of the arrival of this ship, proceeded to Charleston on horseback, followed by one of his wagons, and purchased and brought home a load of Negro boys. These boys were mere savages. They knew no English. They would kill and eat a pig without cleaning or cooking it. They fought like animals over their meals. It was some weeks before they could be persuaded to use a plate or knife and fork. In a short time, however, they adopted civilized habits and became expert molders and skilled in general mechanical work.

These facts, quoted from an article by Mr. B. F. McDowell in the Charlotte *Observer*, show the natural adaptability of the Negro and the rapidity with which he learns a trade. In my opinion, there is no doubt about the Negro's aptness in the mechanical arts. In iron, tobacco, fertilizer, cotton, and other manufacturing industries the Negro has fully demonstrated his capacity to do good work. Negro operatives have been employed for several years in a silk factory at Fayetteville, N. C., and the superintendent testifies that they are thoroughly competent. I have often watched the Negroes working in tobacco factories, and have wondered at their deftness and general cleverness. Some of them are marvelously swift and expert. I have also seen the operatives in the Coleman cotton factory at Concord, N. C., and they seemed to be just as capable as the white help in other factories. The superintendent, who has had experience in cotton mills in Massachusetts, says that the Negro

operative can do, if he has a mind to, just as good work and turn out just as good a product as the white operative.

Yet, from the standpoint of the interest of both the operatives and the capitalists, Negro labor has not been altogether satisfactory. Notwithstanding the skill of the Negro, there is something about his work that is deficient, giving rise to a prejudice against him for that sort of labor.

What is the defect? I think that it consists in constitutional and hereditary physical and moral unfitness for the exactions of manufacturing occupations.

The wear and tear of factory life tells on the most robust physique, and is especially injurious to the lungs. It is well known that consumption is a disease peculiarly fatal to all of the dark races living in the temperate zone. This and other diseases peculiar to the Negro would necessitate frequent changes in the working force of a factory in which Negroes worked, and would also cause frequent absence from work. In the next place, factory labor requires the exercise of moral qualities which are hardly sufficiently developed in the most civilized races. It requires men and women who lead stable lives and who can be depended upon to remain long in one community, to be at the post of duty every day in the week, to respond promptly to every blow of the whistle. Factory work requires prolonged attention, patience, disciplined temper, and social adaptability. Again, the crowded nature of a factory community, and the necessity for relaxation after the working hours are over, beset the operatives with temptations and lead to forms of dissipation which the strongest character finds some difficulty in withstanding. Factory life has been a terrible demoralization to the white race, and I sometimes doubt whether all the blessings of machinery and cheap goods overbalance the physical and moral damage which the factory has wrought.

The failure of the cotton mill at Charleston, which employed Negro labor, was due chiefly to the difficulty of getting a steady and permanent force of operatives. Charleston is a gay place, where street parades, festivals, dances, theaters, bar-rooms, and other things tempt the Negro to squander his time and money; and similar temptations are found, more or less, in every manufacturing community. The Negro factory operative is inclined to work a few days of the week and idle a few. Chafing under

the confinement, and prone to violent reactions from the day's restraints, at night he carouses, debauches, keeps late hours, and the nex day is unfit for work, drowsy and inattentive. He makes many excuses to get off a few hours, pleading that his grandfather or aunt has died and that he must attend the funeral.

The superintendent of a large tobacco factory writes me that the Negro "has skill in his work, but don't care." He can live on a very little and don't care to work only for enough to get bread. A superintendent of a hosiery mill writes me that some of the Negroes "are skillful, but have little care about them. Their chief drawback is from their natural disposition to be careless, unconcerned, and indolent, and some of them are much inclined to liquors. As factory hands they are unreliable. The work is too exacting and confining and too regular for them."

Work in manufacturing lines is becoming more and more intensive and requires for success men who are not only skilled but who live an orderly life and have acquired special traits of character. Character is coming to be the paramount factor of success in all lines of activity. The chief difference between races, nations, and individuals is in character, rather than in intellect. The Greeks were mighty in intellect, but they succumbed to the corruptions of the flesh. Even the French people acknowledge their own deficiency in ability to give the prolonged attention and to exercise the patience and self-restraint so necessary to factory life; and hence I do not hesitate to say that the Negro has not yet reached the stage of development which fits him for manufacturing occupations. This statement should not shock the most optimistic of the Negro race, for the reason that after a century of trial the white man is hardly yet qualified for such work.

The white man has developed through several economic stages: First, through the fishing and hunting stages; second, the pastoral; third, the agricultural, and he is now just entering the stage of manufacturing. The last stage is the highest and most difficult in which to live, requiring an intellectual and moral attainment which the highest race of mankind has certainly not fully reached.

One of the concomitants of the manufacturing era is a congested population. In order that people may survive who are

so congested, it is necessary that they acquire sanitary habits. Knowing the past history of the Negro and the length of time which it required for the white race to become accustomed to sanitary living, it is not surprising to find that the death rate of the Negroes in all of our large cities is very high.

At the present time, therefore, I regard the employment of Negroes in factories as a step in the wrong direction. Even if it were profitable to the capitalists, it would be injurious to the wage-earners. For some years to come it should be the aim of the leaders of the Negro race to direct the energies of their fellows into those occupations which belong to the agricultural stage. The tilling of the soil and the mechanical arts connected therewith are not only best for the Negro, but also for the great majority of white people. There is a moral stamina that comes from farming and village life, which is necessary as a foundation for the more intensive labor and the more demoralizing atmosphere of the factory.

The great problem for the Negro, as for all races of men, is the building of character. It is only the moral race that makes progress. Teaching the Negro to read and write is not solving the problem of his destiny. He must be established in those occupations which correspond to his stage of development. With the proper industrial footing, he cannot have too much literary or other knowledge. The greatest mistake that the Negro has made in the past (a mistake made by most white people) has been the attempt to start at the top instead of at the bottom. I think that the avenues should be kept open for any exceptionally endowed Negro to reach the very summit of human attainment, but for the great mass of the race, the most rapid lines of advance lie in the direction of agricultural pursuits.—*Southern Workman.*

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## THE AGRICULTURAL RESOURCES OF LIBERIA.

Liberia is preëminently the agricultural State on the west coast of Africa. Possibly this may be accounted for from the fact that a large percentage of the citizenship of the Republic hails from the Southern States of the United States of America, where they were mainly engaged in tilling the soil for a liveli-

hood; and it is very remarkable that on changing the scene of their labors from America to Africa they left off the cultivation of cotton, rice, and corn, which they were accustomed to plant, and took up coffee, cocoa, ginger, sugar cane, and arrowroot; and it is equally remarkable that the staples they were accustomed to cultivate in America will grow and thrive as well or better here than in the Western Hemisphere. They have only cultivated just enough here to see what can be done in that line, and in every instance it has shown surprising results—far exceeding the yields to which they had been accustomed in the United States, yet they never turn their attention to the cultivation of them as staples for the market in Liberia. It may just barely be possible that they received this bias from the methods prevailing in the country when they emigrated to Liberia.

Governor Ashmun, in the early days of the colony and during his entire six years' stay here, gave the subject of agriculture great attention; in fact, he instituted a model farm and garden in which he experimented with only West Indian and native plants, such as coffee, cocoa, ginger, arrowroot, cocoanuts, truck-garden stuff, fruits, and flowers. It seems that he also composed a little handbook on the cultivation of these plants for the guidance and instruction of the colonists, but it appears also that nothing much was ever attempted in the way of turning harvests into gold until well into the sixties, when President Stephen Allen Benson drew the attention of the settlers on the St. Paul's river to the great wealth of the soil by instituting national fairs, alternating in each county of the Republic. Then farming for profit began to engage the attention of the small farmers in downright earnest. They very soon became very large growers, until we had our sugar kings along the banks of the St. Paul's river, and many of the planters turned the soil into gold, when before then it was thought and believed that gold could only be gotten through trafficking with the aborigines in hides, bees wax, gum, vegetable oils, wood, ivory, and gold. Later on, when the United States Government, some time after the rebellion in America, found it politic to place a heavy duty on all sugar and melada imported into that great Republic from foreign countries, and granted large bounties to her own planters in Louisiana, specially to induce them to go into the cultivation of sugar cane

largely, our little sugar industry languished from year to year and finally died.

After this unhappy episode in the history of the agricultural development of the Republic, our farmers, with but little hope, began slowly, one by one, to turn their attention to the cultivation of coffee for profit, until the valleys and hills adjacent to the banks of the St. Paul's river became one continuous coffee grove. This same fever for planting coffee on a large scale reached the dwellers on the St. John river, Grand Bassa, the Poh and Sinoe rivers, Sinoe, and the savannas and meadows, Maryland. Our farmers throughout the Republic realized a great deal from their annual crops of coffee, so much so that they began to get extravagant and very improvident in their mode of living. This was especially the case with the smaller planters.

Everybody went into coffee and only coffee, on account of the money to be gotten out of it, until 1894, when the country, in fact the entire West Coast of Africa, experienced a great drought, the first in Liberia to affect the coffee crops to any extent; and, as misfortune never comes alone, with the drought of 1894 began a great fall in the current prices of coffee, which continues until the present.

First the drought and then the continuous low prices have had a most depressing effect on our coffee industry throughout the Republic. It has produced what we call in this country "hard times."

And even this has not been an unmitigated evil; for while the farmers were discouraged and had their high hopes and air castles blasted for a few years, they are now rallying like men, being compelled to do something, and instead of putting all their strength into one staple are beginning to cultivate a variety; and stern necessity is compelling them to practice economy of the closest nature, so that good is really coming out of this evil; and if the farmers should even witness the high prices that obtained several years ago, they will be in better position to profit from them in every way.

The agricultural resources of Liberia are vast, and when we shall have adopted the modern appliances and methods of cultivation and introduce new commercial and economic plants, they will become largely productive and a source of untold prosperity and wealth.—*The New Africa.*

## PRESIDENTS OF LIBERIA.

Joseph Jenkins Roberts.....1848 to 1856.
Stephen Allen Benson.....1856 to 1864.
Daniel Bashiel Warner.....1864 to 1868.
James Spriggs Payne.....1868 to 1870.
Edward James Roye.....1870 to 1872.
Joseph Jenkins Roberts.....1872 to 1876.
James Spriggs Payne.....1876 to 1878.
Anthony William Gardner.....1878 to 1884.
Hilary Richard Wright Johnson.....1884 to 1892.
Joseph James Cheeseman.....1892 to 1898.
William David Coleman.....1898 to 1902.
Garretson Walter Gibson.....1902 to .....

On the 26th day of July, 1847, Liberia declared her independence and adopted a Constitution which makes two years the term of office for the President. She has had ten Presidents, of whom eight were emigrants from the United States and two were natives of Liberia. The first President was inaugurated January 3, 1848, and the present administration is the twenty-eighth. President Roberts was elected six times; President Benson and President Johnson, each four times; President Gardner and President Cheeseman, each three times; President Warner, President Payne, and President Coleman, each twice, and President Roye once. President Roye was deposed by impeachment October 26, 1871, and Vice-President James S. Smith assumed the Presidency and completed the term. President Gardner resigned on account of ill-health, January 20, 1883, and Vice-President Alfred F. Russell assumed the Presidency and completed the term. President Cheeseman died November 12, 1896, and Vice-President William David Coleman assumed the Presidency and completed the term. President Coleman, owing to the disapproval of his policy towards the natives by the legislature, resigned December 11, 1900, and Garretson Walter Gibson, under an act of the legislature, took his place and completed the term. President Roberts, when first elected to the Presidency, was 38 years old; President Benson, 38; President Warner, 48; President Payne, 48; President Roye, 54; President Gardner, 57; President Johnson, 46; President Cheeseman, 48;

President Coleman, 54, and President Gibson, 69. The Constitution requires that the election of President "shall be held in the respective towns on the first Tuesday in May, in every two years," and the elections are held in the odd years.

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## LABOR AT HOME AND IN THE COLONIES.

The *Midland Herald*, November 1, writing on the above, says:

We hear a good deal nowadays about the colonies as an outlet for the surplus labor of this country; but on turning to the latest circular issued by the Emigrants' Information Office, one finds little comfort in that direction. In Canada, in Australasia, and in South Africa, it is true, there are openings for farmers and others with capital; but to the classes who are in direct need of relief the colonies have nothing to offer. In South Australia, for instance, it is stated that there is practically no demand for more mechanics in the towns, although a skilled hand can often find employment after looking about for a little. Even on the gold fields of Western Australia many are out of work. The ordinary emigrant without means of his own (that is to say, the man out of a job here) is not recommended to go to New South Wales at present, for there all trades are depressed, except the building trade.

In South Africa conditions are still worse. Even the farm laborer has no chance there, for natives and other colored people are employed upon farms in Cape Colony at wages varying from 10s. to 15s. a month, with food, women receiving 5s. to 7s. 6d. Sometimes the natives are paid in kind instead of cash, receiving one sheep per month. Their women, who presumably have more delicate appetites, have to be content with one sheep every two months. In spite of this handsome treatment, colored labor is universally complained of as being unsatisfactory! The farmers of the Cape, however, grin and bear it, rather than "offer such wages or furnish such accommodation as would satisfy Europeans." So poor Hodge need not think that the war is going to benefit him immediately. As for mechanics, the local supply at the Cape is already sufficient. Moreover, Malays and colored men compete with whites at lower wages. The shoemaking and tailoring trades are mostly in the hands of Malays.

For thoroughly good female domestic servants, we are informed, there is, in ordinary times, a constant demand at Cape Town, Kimberley, and other towns, "but," it is significantly added, "the fact of native competition must be kept in view, and such servants, when wanted, are often brought out from England by the employer." This simply means that the demands spoken of is for white females from England, who will do better work than the colored girl for something like the colored girl's wages. The demand is constant, because English girls cannot yet be got so cheaply. But surely the Transvaal, for which so much English blood has been spilled, has something better to offer our unfortunate workers. Not a bit of it. On the Rand, it is stated, there is a fair demand for really first-class mechanics in the building trades at an average wage of a little over £1 a day, but the market is limited. This little crumb of comfort is somewhat spoiled by the intelligence that prices of nearly everything remain very high, especially rent, and lodgings are sometimes almost unobtainable. The general cost of living, in fact, is at least double what it is in this country. The discharge of irregular forces has thrown large numbers of laborers on the market.

Turning to Canada, we find that the classes chiefly in demand are farmers, farm-laborers, and domestic servants, though good men of all kinds can usually rely upon work in the season. Mechanics, ordinary laborers, and navvies are not generally advised to go out unless they have friends in the country or situtions already procured, or unless there are special circumstances to justify their emigration.

What, then, has gone wrong with our colonies? Where is the splendid field for emigration that is always being promised? Is it already "played out," like the Old Country? Impossible. Canada, which is nearly as large as Europe, has not yet a population equal to that of London. It cannot, therefore, be suffering from overpopulation of pauper immigration. Some colonial laws do not seem specially designed to open the field of emigration to those who have most need to get there. The Commonwealth of Australia, for instance, excludes persons who cannot write a European language, and persons likely to become a charge on the public, and yet many such persons might, with proper opportunities, be an acquisition to the colonies. Idiots, insane, diseased, and immoral persons are also classed as "un-

desirables," along with "persons under a contract or agreement to perform manual labor within the Commonwealth." So that while one class is rejected for being without visible means of support, another is rejected for precisely the opposite reason. There must be something wrong with the colonies before this comes to pass. Perhaps the workers of the Midlands will study it out during the winter months. It is as important as football.—*The Sierra Leone Weekly News.*

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## GOLD IN LIBERIA—AN INTERESTING REPORT.

In previous issues of this journal, says the *Gold Coast Globe*, we have published the intelligence, gathered from experts who have visited the country, that Liberia contains gold and other minerals in payable quantities, and that all that is now wanted is the necessary capital and enterprise to prove that the country is worthy of a place in the great gold-producing countries of the world. As our readers are aware, the West African Gold Concessions, Limited, possesses the sole right to prospect for and obtain gold, precious stones, and all other minerals over more than half the area of Liberia, namely, 50,000 square miles. In addition to that very valuable concession, the company referred to has the right (1) to acquire freehold land and to take up leases for eighty years, in blocks of from 10 to 1,000 acres (at the option of the company), at a rental of one shilling per acre per annum, for the blocks being actually worked and from which the extraction of ore is taking place by the aid of mining machinery; there are no payments to be made on land not being actually worked, and there are no labor conditions of any nature whatever; (2) to import all mining machinery and other requisites free of duty; (3) to establish banks in connection with mining enterprises, with power to issue bank notes equal to two-thirds of the general income of the products of any mine or mines discovered by the company; (4) to construct railways; (5) to construct telegraphs and telephones; (6) to organize auxiliary syndicates or companies to develop any of the company's rights; (7) to establish the company's own police. As we have already pointed out, there is no doubt whatever but that in the interior

there are enormous mineral deposits, as is evidenced by the fact that the natives have worked gold, iron, and other minerals for many years with very satisfactory results, considering the primitive appliances available. The climate, although tropical, is considered healthy. The natural resources of the country are very great. There is an abundance of good timber, some of it being very valuable on account of its hardness and durability. There are large plantations of coffee, which is indigenous. Rice is also largely cultivated, and sugar-cane and many other important crops are grown. There is a good supply of labor, there being many thousands of natives who would be glad to work. These natives can be hired for from 12 to 16 shillings a month; they also receive an allowance of rice and dried fish. In the matter of freight and transport, Liberia is far ahead of other West African countries. There are regular and frequent steamers between Liberia, the United Kingdom, and other countries at reasonable rates, while within the Republic there are many good rivers which give access to the interior. The Cavally river is navigable for large boats and steam launches for 90 miles, and machinery and supplies can be landed at Webo reasonably, right in the center of this highly mineralized district. In almost every part of the interior ample water power can be obtained to work machinery, etc., the rivers and streams being very numerous, as the country has a considerable fall in elevation going from the interior towards the coast.

The directors of the West African Gold Concessions, Limited, despatched Mr. Robert Arna Wood to Liberia in February last to make an exhaustive investigation of the company's concessions, and his report is a most gratifying one. In accordance with his instructions, Mr. Wood visited and prospected various parts of the country, with the result that he discovered some enormous reefs, the outcrops of which, he says, could be traced for miles, and contained gold. Whether those reefs would prove payable he could not say, but, from the appearance of the quartz, he was of the opinion that they were well worth prospecting. While in the country Mr. Wood was also shown what might turn out to be a coal deposit, and he dug out from near the surface what appeared to be carbonized charred wood. Assays, however, showed that the material was bituminous coal. Should payable coal be discovered, the value of the find would be

inestimable, as the coal could be taken down the St. Paul river, 20 miles, to Monrovia, the capital. This river is a good navigable stream, and the deposit in question is situated only two miles from its banks. On his return to Monrovia, on March 17th, Mr. Wood sent Mr. Matchett with a party to Cape Mount, giving him instructions to proceed as far into the interior as possible, in order to prospect the northern territory. He prospected all the rivers, creeks, etc., he traveled over, and from Cape Mount, 50 miles inland, he made a circuitous route back to Monrovia, a distance of about 200 miles in all. The prospects showed gold in nearly every instance. In addition to gold, Mr. Wood has discovered a large diamond formation about eight miles from the capital of the Kalypos country.

This formation, he says, consisted of a deposit mingled with blue clay, the conglomerate and alluvial being of a very fine quality, and from his twelve years' experience of the diamond formations of Brazil he has no hesitation in stating his opinion that payable deposits will be found in this formation, as it is one of the finest he has seen. Mr. Wood reports that he also crossed many quartz lodes, from 6 inches to 10 feet in width, nearly all being mineralized, carrying gold and other minerals. He was unable, however, to prospect these lodes sufficiently, owing to not having the necessary tools and dynamite and on account of the heavy rains. One surface sample assayed gave 1 oz. 5 pwts. per ton. That particular section of the country was at an altitude varying from 500 to 1,500 feet above sealevel, and contains many streams, which, he adds, could be utilized for power for mining and other purposes. Quicksilver also exists in the territory. The native chiefs in the interior are most anxious for the company to commence work and to establish stores, etc., for trading, and for this purpose Mr. Wood advises the beginning of operations at the beginning of October. This would give prospectors the opportunity of making their headquarters at the head of navigation and getting in their supplies, etc. By this means work could be continued the year round, without having to cease for the rains, as is now customary in West Africa. Mr. Wood recommends the board to put in operation the banking and telegraph concessions as soon as possible, as they, together with commercial industries, would give the company a standing without fear of any speculative risk. In

concluding his report Mr. Wood states that should active mining operations be commenced on the diamond formation and some of the gold reefs discovered by him in the county of Maryland, they, in his opinion, could not fail to be attended with success and would prove the value of the company's concession.

From the foregoing it will be seen that the charter obtained from the Liberian Government is destined in the not far distant future to have a most important bearing upon the fortunes of the West African Gold Concessions, Limited. The board is a strong and energetic one, and shareholders may be certain that they will lose no time in getting to work, and prove by actual operations the value of the concessions. Apart from mining, however, it must not be forgotten that in their banking, telegraph, and other industrial concessions, the company possesses an asset of very great value. The company's shares at their present market price are an excellent investment.

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## THE LIBERIAN GOVERNMENT AND THE WEST AFRICAN GOLD CONCESSION.

I have not attempted to express my opinion through your fearless journal, the true champion of the African in Africa, since the first sound of alarm was made at the approach of the "Union Mining Company's" organization two years ago. My motive then was to warn my brethren that a constitutional infraction was about to be perpetrated upon the State in the interest of European gold speculators, and to the detriment of the people at large. My motive now is to warn my brethren that one Mr. "Leo M. French Beytagh," a very clever writer, with a tongue which "drops manna, and can make the worse appear the better reason," is trying to prove to the Liberian people that the salvation of the country lies in the reorganization of the Liberian army, and then placing the State under the protection of the said army, and that governed by a staff of European military experts. They would have accomplished in Liberia for a few thousand dollars (and no blood shed at all) what has cost them in South Africa thousands of lives and millions of money. A nice piece of strategy indeed to be played upon the Liberian by

his white Christian brother; and a fair sample of the present-day Christianity, which comes down from Europe with rum, backed up by range rifles—certain death to the African. If he escapes the long-range gun he is caught with rum. All this goes on under the beautiful appeal of the church to the brethren, when the truth is that it is the gold speculator dressed in the sanctified garb of a Christian priest. Well, now, let us walk after him and see where he lands. He bases his reason for the immediate reorganization of the Liberian army upon (and in the event of) the proposed policy of opening the country to foreign immigration; and the mining concessionaires "who require to be fully assured against the attacks of the hinterland natives."

The tribes of that country have been known to actively resist the introduction of civilized customs, which is very reasonable. Any man who is too much of a coward to defend his birthright against him who comes to destroy him is not worthy of the name. These natives have just as good moral right and physical right as the Englishman or the Frenchman has to defend his home and children. Then we know at a glance that your distinguished writer is interested in the mining concession which came near causing civil strife in the country. The writer is evidently a European, and perhaps a servant of the gold speculators, anxious to feel the public opinion in favor of that diabolical clause in the mining charter which attempts to place the police force of Liberia under a staff of European military officers, which is so plainly against the letter of the Constitution of Liberia, since it cannot be put in force without conferring judicial authority on the police officers, that the officers are trying to hide the fact from the masses. Nor is that the end. The identity of the writer is skillfully disguised, but now and then the true man betrays the character. "The hands are Esau's, but the voice is Jacob's." Let him be English, French, or German; only a Liberian dare own the article. The paper sounds like an official document, since he quotes the interview which is supposed to have taken place between His Excellency President Gibson and himself, in which the President gave out official information; that shows at once that the writer must be a man of note, to attract President Gibson's attention to the extent that he (President Gibson) felt safe in confiding such important government insight respecting the efficiency and honesty of Libe-

rian army officials. If he is a foreigner, then he has violated international politeness and common sense, for he boldly denounces ex-President Coleman (and it may be simply because President Coleman would not be bought), and takes the liberty to say that he was justly deprived of his office, which statement is untrue, for President Coleman resigned like a man. But even had he been deprived of his office, it is not for a foreigner to discuss the circumstances in that light; it is taking advantage of the Government, and such an attack from a European at this juncture is an insult to the people at large, and would not be tolerated in Europe as coming from a Liberian citizen, it matters not what may have been his reason. If I had ten thousand votes I would cast them all against turning over the judicial authority of Liberia to Europeans for the sake of opening a gold mine. If Liberia has the gold mania so bad that she is willing to surrender her civil liberty to a European syndicate of gold-hunters, I claim that the masses have a constitutional right to be heard at the polls. It is better a thousand times that our gold remain in the earth for another century than to contract for European soldiers and precision guns to shoot down our brethren for a "mess of pottage." We read too much concerning the conduct of European military officers on the West Coast of Africa, with black men under their charge.

I contend that it is infinitely better to go slow, until we see where we stand. To throw the gate wide open to European mining concession hunters means but constitutional death to Liberia. Now, to give the Liberian army over to the officers of Europe, together with the judiciary, and it will only be a few months' time before the English jack will displace the "lone star," our symbol of freedom. Once the English flag goes up (and it must go up with the transfer of the police authority), and all the protests and appeals this side of eternity will not be able to take it down unless the great powers, including America, interfere and force it down with their battleships. I do not object to having my native brother taught to shoot straight; but before "high heaven" I solemnly protest against any new organized movement which would result in his being trained to use precision guns against his own flesh and blood, in order to protect the gold hunter while he forces the country to yield up its wealth.

Thanks to the Creator of all men, the Negro has expert army officers in America, who would be capable of doing all, or more than any European military staff of officers that may be had for pay. The natural sympathy of the black army officer from America would be towards the native, while the European white officer would not only be to the contrary, but would incite civil war in the Republic in less than one year from the day the European officers took charge of the army and police of the country. The Government of Liberia is officered by men of ability, who are fully capable of reorganizing the army on a footing commensurate with the country's needs, and we have some as good fighters as can be found over our boundary line in French territory; and should the Frenchman, while under the influence of a nightmare, undertake to sweep over Liberian territory to the seashore, your correspondent will find himself wrongly informed as to the probable result, even though his information came from the Liberian official. Your correspondent further goes on to say that danger lurks in the heart of the country, in the animosity of the warlike Krooman, which if true—and we have no good reason to doubt but what it is—so much the better for us. Fighting has always been looked upon by Englishmen and Frenchmen as the noblest trait in man, so we are pleased to know that our distinguished contemporary can bear witness to that fact. He must ever confess hereafter that the African has some good qualities. This gentleman goes further and says that the Liberian army is but a farce. We thank him for teaching us good manners. As anything brought from Europe, however bad, comes under the caption of civilization, and therefore must be accepted as gospel, here we beg to differ at least.

If our would-be benefactor would lend his aid on educational and religious lines and assist us to build up our industrial systems, then he would be in harmony with the civilization of Europe and all Christendom. I can't understand why the European is so willing to teach us how to shoot one another in his interest. There is a little game we used to play in America called "heads I win, tails you lose." This reorganization of the Liberian army in the entire interest of the gold prospectors is just such a game, on a larger scale, in the white man's favor. The biggest battle we need to fight is how to capture these enor-

mous forests with ax, hoe, shovel, and plane, and turn the mangrove swamps into rice fields, the valley into corn, potatoes, and cotton fields. We need to learn how to fight the bread-and-butter war, to be independent of the European rice ships; we want to learn how to master the arts of peace; we long to hear the ring of the blacksmith's anvil, the hum of the cottin gin and cloth factory. We want our brothers to become true men, Christian, educated men, but not murderers of their own blood. Therefore Mr. Leo M. French Beytagh has a wide field in which to make himself useful and respected in Liberia; but if he fools with the Liberian army problem and makes dangerous expressions about our ex-presidents, he will most surely sail. Our constitution will not allow the reorganization of the Liberian army on the basis as outlined by Mr. Leo M. French Beytagh until the people at the polls in general election declare for an amendment which will grant European citizenship in the State. No one, or two, or three, or four government officials can contract that constitutional right away without first submitting the matter in a formal way, in general or special election, to the popular vote of the people. Any other short cut would be unconstitutional, and therefore contrary to the law of the land. If any contract has been made respecting the conferring of judicial authority on European police magistrates, the people are not bound by said contract until the said contract, in the form of an amendment, has been ratified at the election polls. In reply to the statements made concerning the capability of the white officer to subdue the Liberian army, rank and file, and teach the black man how to hold up his flag with honor and to depend upon his rifle, we beg to state that a trained (black) army officer from the United States will excel any white officer imported from Europe, and there are many good reasons why he would do better here than the white officer, but we can't discuss them now.

The choice and purchase of arms must ever remain in the hands of the Government of Liberia. The purchase of ammunition is best regulated by home officials, as well as the training of the army. An English army officer is not calculated to instill the principles of patriotism into the Liberian soldiers any better nor as well as a black military officer. Such contrary reasoning is not in harmony with the logic of the facts surround-

ing the case; and, again, it is contrary to nature, the strongest of all laws. The natural sympathy of the white officer is foreign to the interests of the African, and must ever be so, from a racial point of view, which is as immutable as the eternal laws of creation. Some of the best fighting men in the American army are black men. All the world has heard of their valor.

Again, I am opposed to Liberia being transformed into a huge military camp simply to fight for European gold hunters; we have a far more laudable and Christian work to perform. This is our home—our all; the gold will lie still until we are prepared to dig it. We have received no sign that the world will be swept away this year or next; we are not compelled to open our gold mines for ten years yet. Certainly, if we cannot open them honorably to ourselves and our posterity, God forbid that we touch them at all. We want to develop the resources of the country, but we must do it with precaution, or we may find ourselves in the meshes of the European contract system, which causes no little trouble among the mining concessionaires. The money sharks are always here during the sitting of the national legislature, seeking a chance to entrap some of our men, who are overpowered with the oily tongue of the professional lobbyist, and lead them off unawares. We still have hope, however, for better days in Liberia. Your correspondent tells us that our soldiers are very rarely, if ever, paid, and that they resort to pilfering and blackmail as a means of support. This does not sound welcoming as it does from any man, whatever may be his official standing, unless he be a Liberian citizen.

The question of Germany picking a quarrel with Liberia, with the ultimate object of absorbing it into her colonial empire, is out of place, being discussed in such a paper as that published by "Mr. Leo M. French Beytagh." We note again that the reorganization of the army is only considered necessary in the event of the proposed mining operations being carried out as proposed; then the whole scheme is subservient to the English mining syndicate's operations, which looks very seedy. The mining operations, in that event, become the controlling power, while the States become a subsidiary question. If what this writer tells us are facts, reorganization is needed, even if we never operate the mines. Well, Mr. Editor, we need the reorganization and development, too true, but to follow the advice

given by our present informant would be stupidity personified; nor am I ready to admit the inferiority of the black man to his white brother until a fair trial has been made and he is found wanting, all interferences from without being accounted for in his favor. Therefore I most respectfully contend that Liberia is capable of reorganizing her army and training her soldiers under black officers for home service more effectually than any European white officer can possibly do, under the most favorable circumstances. The Englishman is a patriot under the English flag, but not under the Liberian flag; the Frenchman is an ideal soldier under the tri-color of France, but quite a different man in Liberia, when the interest of the black man is at stake. We may as well state the truth, for it is a fact of history (exceptions, of course, being duly noted) that as long as the black man remains in a subservient position to his white brother all is well, but when the black attempt to rise intellectually, socially, and politically to the plain of the white brother, the spirit of selfishness begins to manifest itself in a thousand different forms against the black man. This feeling pervades the entire compass of racial contact.—*West Africa.*

## FUTURE OF THE NEGRO.

JAMES H. HAYES, OF VIRGINIA, MAKES AN IMPASSIONED SPEECH—CIRCULAR TO THE COUNTRY.

A mass meeting of colored people, under the auspices of the Afro-American Council, was held at Lincoln Memorial Church last evening. The big auditorium was filled. Cyrus Field Adams, assistant register of the Treasury, presided.

The principal address of the evening was made by James H. Hayes, of Richmond, who has been retained by members of his race in Virginia to test the constitutionality of the disfranchising laws enacted recently.

Mr. Hayes described the conditions of several years ago, and pointed out many instances where, he said, the colored man had been and was being discriminated against. He declared that the feeling against the Negro, especially in Virginia, was becoming intolerable, and proclaimed that the time had arrived when

the Negro must assert his rights, and, if need be, die for them. The speaker dwelt on the fact that the State of Virginia proposes to place a statue of Lee in Statuary Hall, in the Capitol of the Nation, saying that, despite that the sectional feeling between the North and the South had faded away, the Negro in Virginia had practically not advanced an inch.

He said there was nothing in Virginia for the Negro but degradation, unless he takes a firm stand for his rights.

"I am not an anarchist," he declared, "and I don't mean to go out and kill anybody, but to let somebody else kill you."

He said that in Virginia the Negro was known as "Jim Crow."

"You opened the meeting tonight by singing 'My Country, 'Tis of Thee,' but I wonder how many Negroes can sing that song. For myself, I am a man without a country."

Mr. Hayes declared the time had come when the Negro must fight; not theoretically, not intellectually, but with his hands.

"Negroes are leaving the State of Virginia," he said, "because of the treatment they are receiving. What we want to do is to start something, and keep it up until the white people stop something. We don't intend to be oppressed any longer. We don't intend to be crushed. I am afraid we are anarchistic, that we are anarchists, and I give the warning that if this oppression in the South continues the Negro must resort to the sword and torch, and that the southland will become a land of blood and desolation.

"I want to make the assertion right here that we are not going to be disfranchised in Virginia. It is written in the heavens and engraved upon the stars that the Virginia Negro does not intend to submit to disfranchisement. We are told, 'Let the Negro obtain education and wealth if he would gain the political equality which he desires.' I say that never was a bigger lie uttered. The more the Negro advances the more will political rights be denied him. It is not the common Negro in the South who is cut off the registration lists. It is not the ditch-digger. It is the educated Negro, the doctor and lawyer and preacher, who are deprived unlawfully of political rights and manhood by the iniquitous constitution of Virginia, which cost half a million dollars to frame. And I want to say that by the time we get through punching holes in the constitution it will cost the State of Virginia half a million more."

The speaker declared that no two people, having the same religion and speaking the same tongue, living together, have ever been kept apart. This, he said, was well known and was one of the reasons why the dominant race was crushing out the strength of the Negro in the South.

The Rev. George Lee followed Mr. Hayes. He said that he had been fighting for the rights of the colored people all his life, and that the only redress of the race was through the courts. He commended the action taken by the Afro-Americans of Virginia to test the constitutionality of laws recently enacted, but declared that he favored the employment of peaceable means for the solution of the all-absorbing problem.

Mr. H. L. Johnson, of Atlanta, Ga., made a short address indorsing the remarks of Mr. Hayes. He declared that instead of being a badge of dishonor to be called a professional Negro, it was a decoration. He enumerated the hardships of the colored man in the South and spoke in advocacy of peaceful methods of securing the rights of the race.

Mr. Cyrus F. Adams, secretary of the council, gave a history of the organization and its many affiliated bodies. He spoke of its accomplishments and its prestige and said its work was edifying to the entire race.

Bishop Walters also spoke of the work of the council, and urged his fellow-men to be more radical in fighting for their rights. He ridiculed the idea of industrialism solving the problem.

Mr. Jesse Lawson, in his address, declared that he was of the opinion that the only way to maintain the rights of the race in this country was to let the acts of the entire race be so conservative as to commend themselves to the consideration of right-thinking people. He eulogized Booker T. Washington in the highest terms, and said that the race needs more such characters.

Mr. John C. Dancey, recorder of deeds of the District, referred to the praise bestowed upon Booker T. Washington by President Cleveland, and said that by organizations such as the National Afro-American Council the colored race would compel the people to recognize it.

Mr. P. B. S. Pinchback, ex-governor of Louisiana, said he was more pessimistic than the other speakers. He said he thought the outlook for the race in this country was very dark.

At the close of the meeting of the executive committee of the council last evening an address to the country was made public. During the session resolutions were also adopted asking the United States Senate to confirm the nomination of Dr. W. D. Crum as collector of the port of Charleston, S. C.; asking Congress to appropriate $150,000 to build a new Freedmen's hospital, and suggesting that James H. Hayes, of Richmond, Va., be appointed an organizer for the council.

A resolution was adopted appealing to Congress for an appropriation of $150,000 for the construction of a new Freedmen's hospital in this city.

The address to the country is signed by Alexander Walters, chairman of the executive committee; Cyrus Field Adams, secretary, and William A. Pledger, acting president of the council, and is, in part, as follows:

"It is evident to the thoughtful among us that we are passing through one of the most critical periods of our existence in this country. Questions that immediately concern the liberty and well-being of one-eighth of the population of the United States, and scarcely to less degree the whole population of the country, are pressing for treatment as never before. A systematic effort has been inaugurated on the part of the South which has for its object the withdrawal of the franchise from the Afro-Americans of that section and their reduction to a position of absolute subserviency in all the relations of life. It has been openly declared by some of the most prominent leaders of the South that it was the intention of the framers of the new constitutions to disfranchise as many Afro-Americans as possible and leave every Caucasian in full possession of the suffrage. The effect has been that not only has the Afro-American been disfranchised, but also that a very large number of Caucasians who, previous to the adoption of these constitutions, participated in elections have ceased to register and vote.

"We contend for our constitutional rights on the ground that the right of suffrage has been conferred upon its citizens by the Federal Government.

"We heartily commend the Afro-Americans of Virginia, Alabama, Louisiana, and other States who are seeking redress through the courts of the land, and we pledge them our moral and financial support."—*The Evening Star.*

## NEGRO DEPORTATION.

SENATOR JOHN T. MORGAN EXPRESSES HIS VIEWS IN A LETTER.

About a month ago Mr. Thomas L. Jones, a colored lawyer of this city, wrote Senator Morgan, of Alabama, asking if the latter had offered a bill in the Senate or intended to offer a bill to compel the emigration of Negroes from this continent to the Philippines. Senator Morgan sent an answer of considerable length, which was made the subject of an address by Mr. Jones before the Bethel Literary and Historical Association last evening.

Senator Morgan's letter was as follows:

"Your letter of December 31 is in the spirit of kindness and sincerity that I appreciate, and it requires an answer from me in the same spirit.

"I have not brought forward any discussion of the race question in the United States, believing that the opinions of the white and black races are not sufficiently matured, as to the future of the African race, to make such a discussion profitable.

"When the African race, or any important number of them, have made up their minds to migrate to some foreign land, or to some land under the shelter of the Government of the United States, it will be timely and right to discuss the question of the inducement or assistance that it may become the duty of the Government to give to such a movement.

"Since I came to the Senate, and before that time, I have thought of the subject of clearing the way for the voluntary emigration of the African race. If the time should ever arrive when they would be willing to emigrate and should determine to go to another country, I have thought, and still think, that there is a strong element of natural justice in making such provision for the benefit of that race, when it is requested by such numbers, and in such form, as to attract the serious attention of Congress.

"I have been influenced by such opinions in the moral support of the Republic of Liberia, and in the encouragement of every successful mission in the central region of the 'Free State of the Congo,' conducted by Rev. Samuel Lapsley, a white man, and Rev. Mr. Sheppard, a Negro, both of them Alabamians. It has been very successful.

"In a legislative way I have tried to lay the foundations for such a voluntary movement of the Negroes of America by assisting in giving a national character and flag to the 'Free State of the Congo,' and by voting for the treaty of peace with Spain. The first of these movements attracted my attention solely for the reason that it gave the promise of a home for American Negroes in the healthiest and most fertile region of Africa; and the treaty of Paris, for which I voted, presented equal advantages to the voluntary Negro emigrant who may choose to find a good home under our flag.

"Your letter indicates that there is an opinion among the people that I have gone much further than I have above stated, and that I have offered a bill in the Senate, or intend to offer a bill, to compel the emigration of Negroes from this continent to the Philippine Islands. Such a statement is without foundation.

"Such a movement would be in utter disregard of the Constitution of the United States.

"I have done all that lay in my power, in the measures above referred to, to assist in preparing homes for them in the countries of their origin, to which they can return, if such is their wish.

"This subject is freely opened to the African race in the United States, and they can go or stay according to their will and pleasure. I shall neither persuade them to go or to stay.

"I have some opinions as to the capacity of the Negro race for mental, moral and physical growth, which do them no discredit. They are the result of the observations of a long life that has been spent in their midst. Such opportunities have convinced me that the Negro race has no fair chance for full development in any country where the white race is in the majority.

"Not that the white man has any fear or jealousy of the power of the black man, or any wish to keep him in a state of restraint or repression; but it is true, through all past history, that the Negro race has never governed in a country where the white race is in the majority, or even where it is found in considerable numbers.

"In all ages of which we have historical records the Negro race has occupied central and southern Africa, and they have made no real effort to exercise authority over races or nations

that have occupied northern Africa or western Asia or southern Europe. They have been at all times free to migrate to southern Europe, and have been protected by the laws while residing in those countries. Yet in all that vast and attractive region there are probably fewer Negroes than can be found in a single county in Alabama, while all southern Africa is now practically ruled by white men.

"We may have different theories on which we account for these facts, but the facts remain, and they show the practical impossibility of the real advancement of the Negro in a country where they are in competition with the white race.

"You are a lawyer, and I have no reason to doubt your proficiency in that learned profession. I gather from your appearance that you are a full-blooded Negro, without any admixture of the blood of any other race, and when you speak of your people I infer that you allude to the Negro race. Having the unmixed blood of the Negro race in your veins, I also infer that your sympathies and racial affections are not confined to the American Negroes.

"There must be as many as 30,000,000 Negroes of full blood in Africa.

"If only 100,000 of them had the cultivation you possess there would be no excuse for yielding the power to conduct government, in their own country, into the hands of any other race. Such opportunities would be quite sufficient to stir the enterprise and excite the courage and race affections of the white men.

"I suppose the time may come when they will draw your race toward your native land, and I have had no unkind or unfriendly motive in what I have been trying to do, in the preparation of the country, where your kinsmen wait to receive the advantages of light and knowledge that you possess.

"Many of your people are averse to giving up the rights and privileges of citizenship in the United States, and it is not to their discredit.

"I have thought, and am now satisfied, that in the Philippine islands they can find localities for very large colonies, in a country well suited to their wants and tastes, where they will be free from the actual competition of the white race. It is a

country in which they could do much good to other races who would welcome them.

"But I need not discuss this matter any further. I only refer to this view of it to inform you that the opinion I have of the advantages of migration to the Philippines is not the result of any unfriendly feeling toward the Negro race. The Negroes and the white people have a difficult task, that now requires their united efforts to avoid evils in the proper adjustment of their relations to each other.

"The rule of obedience to law is the only rule that can secure to both races the blessings of domestic peace, and it is not a favorable condition for the peace and prosperity of either race that there is no stronger bond of union between them than the letter of the law.

"As no different or stronger bond is possible between the white and black races in the United States, I look to the ultimate separation, in peace and with good will, as the only solution of this difficult problem.

"This will come, without the aid of agitation, from the quiet but irresistible force of public necessity, and I hope most sincerely that it will not bring with it any ill feeling on the part of either race toward the other.

"The Indians, who were once the occupants of all our present domain, have been separated from the white race and located west of the Mississippi river.

"It has required compulsion to accomplish this result, and the lesson has been a hard one to all concerned. I do not wish to see it repeated, and I don't believe that it will or can be repeated. But the separation will come at some future time.

"All I have tried to do has been to assist in providing for the Negro race an attractive home in the native countries of their race, where they could seek and find happiness and prosperity, according to the endowments and strength that God has bestowed upon their race.

"If they choose to resort to these countries I will be gratified. If not, I will at least have no cause to reproach myself with having omitted to do my duty to both races when opportunity offered."—*The Evening Star.*

# CRITICISMS OF THE NEGRO.

BY W. H. COUNCILL, PH. D.

In surveying the progress made by the Negroes in the last forty years the question arises, has this progress been along the same lines traveled by other people similarly situated? This question is raised because of the constant attacks made on the efforts of the race in the early part of its emancipatad life, and the attempt by some men to regard the Negro in a different light from other people, and to require more of him in his transitional period than from any other race in history. It is to be deeply regretted that too often, for the sake of popularity, men have spoken in contempt of the noble efforts of the Negroes, who came up from slavery amid trials and tribulations—men who had made every inch of Southern soil sacred by their labor, tears, and their blood—men who upheld the Stars and Stripes and made it possible for these younger men who have attempted to traduce them to rise in the world. Some of these men have told us that the works of Charlotte Tubman, Francis Ellen Harper, Sojourner Truth, Frederick Douglass, Amanda Smith, Bishop Payne, Bishop Turner, John M. Langston, Henry Highland Garnett, William Still, Charles B. Ray, J. M. Trotter, Robert Purvis, Peter H. Clark, and hosts as equally great, loyal, and true members of our race, who struggled before and after freedom, were unwise in thought and action. It is a sad thing when men, with a wave of the hand, will dismiss the forefathers of the race in freedom and discount all their prayers, tears and blood. No race which does not hold sacred the memory of its fathers has ever amounted to anything.

The Southern white people are to be congratulated for the sacredness in which they have held the names of Alexander H. Stephens, Calhoun, Jefferson Davis, and the men who have led them in thought for a hundred years. I will be sorry for the man who will be so unwise as to assert in the public prints of the South that the leaders of the Southern people, from the foundation of the Government to this day, have made nothing but blunders and started everything wrong. It would take all the governors and judges of the South combined to prevent a

lynching. I honor the South for this estimation which it puts upon its servants in the past.

Some months before the assassination of that grand and beloved man, President McKinley, when he came South and out of the goodness of his great heart proposed that the North would build monuments to help decorate the graves of the heroes of the "Lost Cause," the South with a bow of gratitude thanked the President for this appreciation of nobleness and generosity of his soul, but from Virginia to Texas the South said, "The graves of our fallen heroes are too sacred to be decorated by the hands of those who made them; our wives and children must perform the sacred duty." This sentiment showed the character of the Southern people, which must be applauded as worthy of imitation in all the races. Now, I recite this in order to repeat that this principle must be in the Negro's breast or our leaders will be forever beating around, discounting the actions of their friends in the past, in order to draw to themselves notoriety and applause of people who do not like us. These men would not only put all the necks of the entire past leaders of the race upon one chopping block, where one blow would remove them from history, but they credit themselves with all the wisdom and prophetic vision of the race, past and present, and for all time to come.

The Negro benevolent societies have been attacked and abused. Their wisdom in putting together their mites for mutual aid in sickness and in death has been misrepresented and held up for ridicule, in order that some men may be brought into prominence and to advertise their personal ambition. What are the great insurance companies among the white people of this country today but the evolution of their early efforts at mutual assistance. The race which fails to care for its dead and to make its temples greater than its homes has no place in the history of men. Such a place is semi-barbaric and ghoulish. Mutual societies, the building of temples, care of the dead, all mark the highest civilization known in history. The fact that the Negro observes these high marks of civilization is another fact which characterizes it as one of the coming races of the world.

Our religion has been attacked and put down as an error, our ministers condemned, the early teachers and their educational methods pronounced unwise, and the race in general led out of

court. Why this wholesale condemnation of all that pertains to the past history of the race? Has it been for the general good of the race, or for personal exaltation and aggrandizement? I came over from the other side of the flood. Forty years I have been a close observer of what has gone on within and without the race. Without one day of intermission, I have stood in the school-room. I have carefully studied the history of the rise, progress, decay, or success of all historic peoples. I do not hesitate to state tnat every step made by the Negroes in this country has been in harmony with the steps made by all other races in passing from barbarism to civilization. Any careful student of history will testify that nothing more clearly marks the common origin of races than the common steps to rise in the world. There is nothing in the life of the Negro race in this country, before nor since the war, that cannot be found among other peoples in similar condition and in similar environments. Where has it ever been in any way abnormal, incongruous, or in any unnatural degree or direction, but rather creditable. If we make up an issue on this wholesale denunciation of our best history, we shall find that the facts in the case completely disprove the charge.

Our religion has been attacked, and still I remember a time when those queer emotional groanings and moanings were poured forth with such faith and earnestness that they broke the shackles of slavery amid the rain of lead and set the four million slaves free. I can remember when "You May Have All the World, but Give Me Jesus," "Steal Away to Jesus," "Swing Low, Sweet Chariot," and other like songs were sung with such emotional earnestness and unswerving faith, and yet burst forth into such tornadoes, that bore down before them the enemies of freedom. I remember when there was not a school-house for Negroes in the entire South. I remember when there could not be found a Negro from Chattanooga to Memphis, or throughout the whole Tennessee valley, who could in any way be considered scholarly or educated. I remember when they did not have a lawyer, doctor, colored teacher, educated minister, in all the sections herein named. I remember when there was not a farm or a decent home owned by Negroes through this entire valley. What forces put school-houses on every hilltop and churches in every valley within ten years after emancipation? What forces placed refined, educated young men and women of our own race

in these school-houses and churches within fifteen years after emancipation? What forces placed millions of dollars in cash in homes and farms and personal property to our credit within fifteen years after our emancipation? What forces spread lawyers, doctors, and every character of business men throughout the whole Southland within twenty years after our emancipation? What mechanic forces drove forward the carpenter, the blacksmith, the wheelwright, the cook, the laundress, and every form of work everywhere in the South after "grim-visaged war had smoothed his wrinkled front?" What forces took one hundred thousand black chimneys and smoking ruins and built them up into beautiful homes, and made the entire South the land of prosperity within twenty years after the sound of the guns of Fort Sumter had died away in gentle murmurs? Were these forces harmful? Was the wisdom of the men of those days all error? Was all that mighty work begun at the top? I would be sorry, indeed, for the condition of the country today if that work had all been wrong. There are no influences, religious, industrial, or psychological, possessed by men of prominence of today, which do not owe their origin, inspiration, and success to the influences of those early days. The growth and the development of the race along all lines was firmer and more rapid under the first twenty years of freedom than it will be in any fifty subsequent years, notwithstanding all of this advertising to bring forth some man's idea to the contrary. I think, perhaps, one of the most cruel blows struck at our forefathers is the action of some colleges in having the old plantation melodies, the most sacred of all our songs, sung by the pupils simply to gratify visitors. Who would dare to stand on the capitol steps at Montgomery and sing "Dixie" in derision? Who would dare to stand on the steps of our National Capitol and chant the "Star-Spangled Banner" in mockery?

Rich and seemingly all-powerful Babylon asked the old Jew to make sport of his race and of his religion. He said: "How shall we sing the Lord's song in a strange land?"

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—*Voice of the People.*

# ITEMS.

THE HART FARM SCHOOL.—This institution for dependent and delinquent Negro children, which is described and attractively illustrated in October *Southern Workman*, is situated in Prince George's county, Md., on the east bank of the Potomac, twelve miles south of Washington.

It is purely educational, and is adapted to the needs of a class not included in the scope and discipline of any other institution, private or public. Its plan is to make the unfit and helpless fit and helpful; to solve the great municipal problem of inspiring the submerged city waif with a love of nature, and of making him a skillful, contented, rural worker.

The school maintains a natural environment which it will not be impossible for the children to duplicate in after life. It provides a plain, simple, unadorned, yet sanitary and wholesome, regime of living. The boys, under the direction of a trained corps of instructors and directors, cultivate the farm, attend the horses, milk the cows, feed the hogs, and conduct in a natural manner all of the activities of a well-regulated farm. They are given instruction in the English branches, carpentry, wheelwrighting, and blacksmithing, the idea being to equip them with agricultural knowledge and the simple village industries which prepare for attainable rural pursuits.

The fundamental idea of the school is to imbue the boy with a love for agricultural pursuits, and with practical knowledge of the method and profit of intelligent farming, so that he will have no desire to return to the vile and filthy condition of the city alley from whence he came.—*Kelly Miller, in Christian Recorder.*

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RACE ASSIMILATION.—There are those who have arrived at the conclusion that the true and only final solution of the Negro problem in this country is assimilation. The idea is not quite a new one. A few years ago an English writer in the "Princeton Review" caused a sensation by advocating it. The white race, he said, would sooner or later marry and mix with the Negro until he would be absorbed. Then we shall begin to observe a large increase of mulattoes, quadroons, etc., and a growing scarcity of Negroes of pure African blood. Thus, as time rolls on, the shade will grow lighter till only in occasional specimens will the Negro origin be noticeable at all, and the black race will become completely absorbed in the white American nation, as the Moors of Andalusia have been absorbed by the Spanish race that conquered them and extinguished their nationality.

This seems like a beautiful and glorious picture of our future. We could have no doubt that by race assimilation the antipathy that now

exists between black and white would gradually fade. It is the result of slavery, as is proved by its non-existence in France and England. Still, we believe that the Negro problem is not to be solved by the rosy theory of assimilation, and we would not advise the most enthusiastic of our friends to indulge in the hope of speedy results. There is no historic instance of such an amalgamation of widely different races. Of all white nations the Anglo-Saxons mix least with the darker races of mankind.

The French and Italians and Spanish assimilate rather easily with the Indians, the native Mexican, and the Negro, but the Anglo-Saxons have exterminated and enslaved the races of darker hue. The only instance of these two races amalgamating is found in the dark period of the Negro servitude. Here the process went on freely and under the working of sensual causes. A servile desire on the part of the slave, lust and cupidity on the part of the master, combined to make the blood of the two races flow in the same veins. Slavery, then, was a source of amalgamation, but if continued would have in the process of time proved destructive to both races.

A race may be modified and improved, or may be amalgamated into another race, but one race cannot be converted into another race. You may eradicate a root, but you cannot change its nature.

The North American Indian is a conspicuous example of this, but he is not exceptional. The Hebrew race not only has been preserved from destruction and absorption by a special providence, but each individual Jew has preserved his race characteristics of feature and character simply under the operation of established laws of nature. For more than 700 years the Turk has been encamped in Europe, but he is not therefore less an Oriental. The Anglo-Saxon has made himself a home in every quarter of the globe, but he remains an Anglo-Saxon still. And so must the unamalgamated Negro, however educated, refined and christianized, ever be essentially an Afro-American.

The character of the Negro has its own marked and distinctive peculiarities. It has a peculiar power of resistance, and permanence, and a strong tendency to remain apart.

It is said, and probably truthfully, that no race has ever been able to abide a close contact with the Anglo-Saxon. One of two results have followed. Either it has been swallowed up or lost, as a river in an ocean, or it has gone down and been swept away. But the Negro race has been neither absorbed nor destroyed; it has grown under the most adverse circumstances and asserted itself in all its peculiar characteristics under home and foreign skies, and after the lapse of two centuries.

We are well aware, indeed, that this is exactly the contrary to the views of many who have built their opinion on popular asserton rather than observed facts. The assumption that we desire to mix our blood with that of the white race is not correct—the reverse is the fact. We have a race pride which leads us to exult in the purity of our blood and regard a foreign element in it not only undesirable but even objection-

able. This seeming want of inclination, coupled with a natural and insuperable repugnance on the part of the white race toward assimilation, is a danger that menaces this country.

Though the two races are fastened to each other without mingling, and are alike unable to separate or combine, there can be no justification for caste prejudice. Nor should it imply the least disregard of our rights, either natural or political, nor a sense of inferiority.

If any one thing has weakened the manhood of the Negro and hindered his development, it is the ever-present thought that his isolation is by reason of being a black man.—*Wm. St. Augustine Lynch, in Christian Recorder.*

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Dr. Blyden on Independent Native Churches.—It will be remembered that Dr. Blyden first visited Lagos in December, 1900, having come at the invitation of a number of gentlemen of this town and whose hospitality he enjoyed during his stay. While in Lagos Dr. Blyden gave a lecture in the Breadfruit School-room, which was presided over by Sir Alfred Molony, K. C. M. G., then governor of Lagos. The lecture was most interesting as disclosing the Doctor's first impressions of Lagos and his views in regard to the great Negro problem in America. But more interesting still was Dr. Blyden's references to the establishing of independent native churches, and which, in the light of the experience of the twelve years which have since elapsed, have become enhanced in respect to their pertinency and interest. The following, which forms the gist of Dr. Blyden's remarks, come in as particularly instructive at the present time:

"As I intimated a few days ago to a committee of gentlemen whom I had the honor to receive, I look upon Lagos as one of the most hopeful spots in West Africa. Notwithstanding all I had heard of the developments here, I was taken by most exhilarating surprise when I entered the bar and witnessed the evidences of material growth before me—the result of only thirty years of peaceful and judicious administration.

"As I gazed with something like rapture at the scene, I was reminded of some of the cities in the Southern States of America which I visited a year ago, especially Charleston, South Carolina, and Jacksonville, Florida, though the advantage seemed to me far and away in favor of Lagos, considering the remote date of the origin of those cities compared to that of this 'Liverpool of West Africa.' And when I landed and saw the inhabitants the comparison was still suggested by the large population of unmixed Africans. The cities of Charleston and Jacksonville, from the color of the people who throng their streets, may be called African cities in America, and from the business-like appearance, as well as the novelty of everything—the newness of its improvements—Lagos might be called an American city in Africa.

"But I was very much struck by the difference in the general bearing of the people here. They resembled their brethren across the sea in noth-

ing but their color. While it is true that the only original thing produced in Southern States—that which may be said to be most distinctly American—is the music of the exiles, still there is, in spite of their inexhaustible melody, an evident air of depression and unrest about them—a sullen acquiescence in their surroundings. Although they have charmed the ears and melted the hearts of nobles and crowned heads in Europe by their unparalleled gift of song, yet for them the keynote of their music is degradation and despair. They are exiles kept in perpetual dread, carrying about with them the marks of their besetting and obtrusive infirmities. Their constant and prevailing feeling is that of the character in Wordsworth:—

"'My apprehensions come in crowds,
I dread the rustling of the grass;
The very shadows of the clouds
Have power to shake me as they pass;
I question things and do not find
*One* that will answer to my mind,
And all the world appears unkind.

"On the other hand, the visitor to Lagos sees in the people—in the openness of their countenance, the brightness of their eyes, the freedom of their movements—a fullness of life. We see men and women and children living in the abounding joys of home, and there is not a breathing of the common wind that blows which does not inspire them with the love of that home. The trees and the clouds, the sluggish rivers, the quiet waters of the lagoon, the boisterous and perilous bar, are all their own.

"And for the exiles who have returned, Lagos has all the elements of a genuine patriotism. The natural beauty and fertility of the country, the increasing development of its material resources, the noble names among their ancestors, the lives of kings and warriors of their own blood of whom they have heard, the great deeds these heroes have performed, the legendary and historical songs and ancient dances—all become inspirations. No suspicion haunts them that the country will ever be taken from them. They rest not only in the conviction but in the consciousness that it is theirs by divine right, preserved for them by divine interposition; however for temporary purposes and in several localities, it may now be ruled by foreigners:—

"'Despite of every yoke she bears,
This land of glory still is theirs.'

"I have visited the quarter of the Brazilian repatriates, and I have been deeply impressed by the results of their labors and enterprise under the impulse of the spirit of freedom. They are drinking in the healing and invigorating influences of their new surroundings. They are taking advantage of the unquestionable advantages they enjoy in the land of their fathers.

"The use of their own language, which the people of Lagos have not only retained but are zealously cultivating, is another element of joy, of safety, and of strength. In their religious gatherings, in their secular meetings, the use of their mother tongue must give for the majority clearness and precision and vigor to their expressions, and carry force to the minds of the hearers of which the English language, even in its simplest forms, must be shorn."

After discussing at length the importance and indispensableness in the work of African regeneration of the return of the exiles from the western hemisphere, the Doctor dealt with the question of an independent native church.

The following are some of his utterances on this important subject:

"Events now transpiring have aroused the thinking minds among the Christian natives along the coast to establish a church of their own, so as to be able to deal with their own problems, with which strangers cannot safely or profitably intermeddle.

"The present state of things must remind every thinking African, who has been abroad, of those notices on tickets issued by railway companies or exhibitions, 'Good for this trip only' or 'Not transferable;' so this present ecclesiastical arrangement, with its foreign props and supports, its foreign stimulus and restraints, might be labeled, 'Good for this generation only.' It can neither be transmitted nor transferred. We cannot transmit or transfer that which is alien to us, however by assiduous or protracted imitation it may seem to be ours. 'From him that hath not shall be taken away even that which he seemeth to have.'

"The time will come—and not in any distant future—when our foreign patrons will withhold their patronage, remove the props which have supported us, then do you think our children will be able to maintain these alien and artificial arrangements? Will they care to keep up a complicated foreign system in which they have no extraneous assistance?

"Of course, in the new movement there will be among the more conservative here, as elsewhere, apprehensions as to the results of a change, how it will strike foreigners, how it will affect ourselves. Well, the fact is, we shall never learn to swim unless we venture into the water. Let us launch into the deep and try the vast ocean of life, with its sweeping gales and dashing waves. If our tiny bark should be battered by storms and we return to port with broken spars and tattered sails, we should be learning by experience. We should learn to be careful not to spread too wide a sail before we are sure of the strength of the gale. And what if we should founder; many a gallant ship with able commander, has suffered that fate. But we shall not founder if we are careful to take Him into the ship with us, whose power can calm the boisterous sea and say to the raging waves, 'Peace, be still.'

"But, to leave the figurative, I have not the slightest doubt that in forming an independent church there will be at first much that is unsatisfactory. We shall probably be misgoverned; the work will be at times

neglected; our finances will be mismanaged, some who watch on the walls may go to sleep when the hour demands unsleeping vigilance; but here again we should be learning by experience. We might be often hampered by the thought of the clumsy and blundering figure we present to the world. We might be worried by the suspicion that our enemies are marking and recording all our short-comings. We should be certain to go through a period of difficulties, of failures, when sympathy would be with our enemies, not with us; but we should be gaining experience, and acquiring by labor, by trial, by suffering, by self-denial, a possession which we can transmit as our own to our children. We should also be able to recognize those who may be to blame for our misfortunes, and be able to deal with them as we have not the power now to do with delinquents and with those whose defects and vices trouble the church and hinder her prosperity.

"But in this new enterprise we shall not be taking a leap altogether in the dark. There are lights and land marks to encourage and stimulate us. Bishop Crowther and his able and persistent fellow-workers on the Niger have laid the foundation of an African church, and have inspired throughout the Christian world the belief and hope that such a church is possible. That institution of loftiest promise, the native pastorate, the apostolic fervor and zeal and abundant labors of your own James Johnson show you the possibilities of the native for indigenous and independent work."—*The Lagos Weekly Record.*

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The State of Trade.—Judging by the revenue returns, and which have netted nearly sixty thousand pounds for the past two months, it would be imagined that trade was in a most prosperous condition. A little insight, however, into the mysterious details of local trade does not reveal the prosperous condition thus implied. In fact, when this prospective mirror is put aside and a closer view taken of the situation, a state of things quite the reverse of that indicated by the revenue returns is revealed. The keen competition carried on has led to overstocking and a forcing of trade which reacts to the detriment of profitable business. The fact is the market is surfeited, the stock of goods especially, the all-important cotton goods supply being in excess of the demand. In order to get rid of this excess stock the expedient is resorted to of selling below cost, and this system of forcing induces a paralysis which affects the whole market. Of course, the loss thus sustained has to be met and made good before a balance on the right side can be assured. Unhappily, however, by the time one surplus stock has been got rid of, another has accumulated, and so the trend of trade goes on alternating continually between a series of profit and loss transactions and in respect to which it is difficult to say on which side the balance lies in the end, and the system which finds common adoption with merchants and traders in the town becomes amplified and is carried to greater lengths at the market

places. At the latter the trader sells his goods at much below the purchase price, while he indulges in the wild hope that his loss will be made up on the produce which he buys. It invariable turns out, however, that instead of making up for his loss on the goods sold, he has added to these by purchasing produce at a higher price than can be got for it in Lagos; and unless he has means of his own to meet the deficiency which thus accrues or is clever enough to so regulate his trade that his supplies cover his loses for a time, the inevitable end comes upon him and he goes to the wall, to be followed by a successor on the same lines and who shares the same fate.

It is difficult to determine the status and eventual out come of such a system of trade. Of course, the trade is fed and indeed fed to a surfeit, consequently there can be no diminution, the great encouragement afforded preventing anything of the kind; but on the other hand trade is rendered most unprofitable and will always continue to be unprofitable so long as the conditions we have described obtain. It is hardly possible to indicate a remedy—in fact, the conditions of trade are so firmly established and become so fixed by long usage as to render any change for the better impossible unless it is evolved by a gradual process in the exigencies of trade. The first step in the direction of such change is a thorough understanding of the actual state of things and a uniform effort on the part of all to counteract the pernicious system. In this way an influence would be introduced, and which gaining strength with time would operate to a reversal of the present unprofitable system of trade. As it is, this important matter receives little or no attention, every effort being directed to sell without any account being taken of the damaging effect upon trade generally which this eagerness to sell produces. The forced condition of trade locally finds no parallel on any other part of the coast, and while, in so far as regards volume, trade on other parts of the coast can bear no comparison to that of Lagos, in the matter of profitable returns we fear our local trade stands far behind. This is not an indication of business tact, and our merchants and traders should see to it that their business gives better evidence of prudence and tact on their part.—*Lagos Weekly Record.*

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The Missionary and the Maxim Gun.—When Bishop Tugwell undertook his now memorable "campaign into the stronghold of Mohammedanism in the Sudan" we predicted that the effect and outcome of the Bishop's mission would tend more to bring the carnal weapons of modern warfare to bear upon the Mohammedans of the Sudan than the introduction to them of the spiritual and peaceful teachings of Christ. The intelligence from Northern Nigeria which we publish in our columns shows how right we were in our conclusion, and how the sinister influences exerted by Bishop Tugwell's mission have worked to bring upon the hapless heads of the people of Northern Nigeria all the horrors of modern warfare, as implied in the disadvantage in which the native is placed

where war is waged against him by the European with the Maxim and the rifle. It will be seen that the tocsin of war raised by Bishop Tugwell and his followers after the Emir of Kano had declined to receive him is that which now finds echo with those who handle the Maxim and the rifle. The missionary agents of the Gospel of Peace declared that "the Emirs of Kano and Gando would have to be dealt with," and now this step is declared to be an essential and indispensable condition of British policy in Northern Nigeria. The culpability of the missionary in the matter is revealed in the fact that it was they who gave inception to the idea that the Filani Emirs were disposed to be "unfriendly" to the British, and these apostles of the Gospel of Peace, in order to give justification for hostile measures against the native chiefs, went out of their way to declare that the reason why the presence of Bishop Tugwell was so objected to was because slave raiding was contemplated by them and which the presence of the Bishop prevented.

It will thus be seen how the seed of mischief insidiously sown by Bishop Tugwell and his party has fructified into calamity for the natives of Northern Nigeria; and when we come to examine the circumstances under which the "Sudan campaign" was undertaken, it is impossible to arrive at any other conclusion but that it was planned to effect the purpose of war, which is now imminent as its outcome. At the time when the Sudan campaign was undertaken and Bishop Tugwell made his urgent and thrilling appeal to Europe for funds to carry it on, he had been for nine years contending against Mohammedanism in the Yoruba country. The result of this nine years' effort he saw and knew to be fruitless; for instead of Christianity making any impression on Mohammedanism it could not withstand it, and Bishop Tugwell saw that while Christianity was unprogressive, Mohammedanism progressed with increased force and virility. In the face of such positive evidence as to the futility of Christian evangelizing effort against Mohammedanism, Bishop Tugwell appealed and obtained funds to carry out his Sudan venture. It is a generally accepted idea that the missionary is not concerned as to bringing out the results of his labor, but must prosecute his work leaving the result to take care of itself. This is a doctrine void of both wisdom and prudence and is untenable, especially as the missionary must needs take and use other people's money for carrying on his work. But it is not in respect to the money employed that the obligation to exercise prudence is made incumbent on the missionary, but in respect to the mischief to which his effort may tend in the stirring up of misunderstanding and war, as has been exemplified in the "Sudan campaign." But be the missionary's conception of duty what it may, it is not by any illusionary ideas of his own that the would-be convert will judge of his work, but by the result of that work as demonstrated in its effect upon himself; and when the missionary becomes the instigator and prelude to war, he may rest assured that the cause of his spiritual work is damaged irretrievably. That this is so is exemplified in the

disaster which has come upon Bishop Tugwell's work in Lagos. While he was busy with his "Sudan campaign" disaffection and strife have nearly if not wholly wrecked the church in Lagos. The cause of this is not far to seek. The purposes of true evangelizing effort are incompatible with the objects of war, and when the native sees that the effort of the foreign missionary more often than not results in war, he becomes distinctly suspicious of the intention which could lead to such outrageous perversion. No one knows how much the widespread discontent and secession from Bishop Tugwell's church in Lagos owes its inspiration to the feeling engendered over the Sudan campaign, and the disgust awakened at such a palpable display of carnal motives underlying would-be spiritual effort. It is not too much to say that the native has lost faith in the sincerity of missionary effort of the present day, and it is the missionary himself who has brought this about. The threatened employment of the Maxim and rifle against the people of Kano and Gando must be laid at Bishop Tugwell's door, and there the native will lay it, no matter what may be said to the contrary.—*Lagos Weekly Record.*

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Northern Nigeria.—We hope the somewhat sensational account of the political situation in Northern Nigeria, supplied by the Press Association, does not foreshadow a further era of military expeditions and warfare. Of one thing we may be tolerably certain, if the relations of the authorities of Northern Nigeria with the Emirs of Sokoto and Kano are correctly given in the account, there has been some blundering somewhere. The object of our policy in the Hausa States, dictated alike by self-interest and prudence, has been the establishment of friendly relations with the Emir of Sokoto and his vassals. We believe that to be General Lugard's policy. But it remains to be seen whether the policy of Downing street has not tended to counteract the wishes of the High Commissioner. Let us trust, however, that a story which contains such obvious errors may have been inspired by no better authority than the "Subaltern," who recently sent home glowing accounts rejoicing in the "blow given to Mohammedanism in Northern Nigeria" by the capture of the Emir of Kontagora. No one but a person profoundly ignorant of Nigeria history would say, as the informant of the Press Association says, that "the Emir of Kano, like the Emir of Sokoto, has always refused to enter into relation with the British." The statement is simply untrue. The Emir of Sokoto—the liege lord of the Emir of Kano—the political and religious chief of Hausaland *has been in treaty relationship with Great Britain since 1885*, and the relations subsisting between the Emir and the representatives of Great Britain in Northern Nigeria were good enough to enable Sir George Goldie and the British Government to secure the Hausa States for Great Britain in the course of the negotiations with M. Ribot in 1890. Instead of telling us these fairy tales it would be more to the point if the informant of the Press Association explained why the Imperial Government has, apparently, been unable to maintain the same

friendliness with the Emir of Sokoto as the Niger Company succeeded in doing.

This energetic correspondent is further responsible for the statement that it "has always been foreseen that as the British effective occupation of the country advanced northwards to the Anglo-French boundary, the powerful Emirs of Sokoto, Kano, and Gando would have to be dealt with." It has an ominous sound, that expression "dealt with." It is familiar too. One of Bishop Tugwell's *entourage*, when he returned from the unsuccessful effort to evangelize the Hausa States, made use of these identical words. It will be remembered that the Emir of Kano badly snubbed Bishop Tugwell. He told that militant churchman that he was not wanted, quite bluntly, too. For this unparalleled outrage the Emir of Kano was described by the Bishop's followers as an "obstacle to civilization," civilization in this case being the worthy Bishop himself. We observe that the sad case of Bishop Tugwell in Kano is referred to in the Press Association's account. Who knows, it may perhaps be from a teacher of the Gospel of Peace that the public is being judiciously prepared for a further "heroic" campaign in Northern Nigeria. It would be quite in keeping with much that has already accompanied the propagation of the Gospel in Africa.—*West Africa.*

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The Vagaries of an American Diplomat.—The Liberian papers are unanimous and emphatic in denunciation of the conduct of the new American minister sent to Liberia by the United States Government. Mr. Crossland passed here in May last on the *Axim*, on his way to Monrovia.

The following is from the Monrovia *Baptist Monitor*, October, 1902:

"On Monday, the 6th instant, the community was startled by the current report that the United States minister resident had shot one Mr. Faulkner, an American citizen. They both lived in the same house—the legation—we suppose. The cause of the shooting we have no information of, only there has been a current scandal in the community affecting the legation for some weeks past. After the shooting of Mr. Faulkner, the minister applied to our Government for a guard to protect the legation, but assigned no reason, although the Secretary of State sent him a note for information and explanation. As we close this last form, we learn after sixteen days' delay that the minister has sent his official answer to the State Department, but we are not favored with the facts contained therein.

"Our Government, keeping in view international law and courtesy, not having facts laid before them, have not up to this present writing recalled the minister's *exequatur*, nor for the same reason could the minister have been arrested. But now things are growing serious. It is reported that on the night of the 21st instant the minister went to the residence of Mr. George Porter, where Dr. J. R. Spurgeon, secretary of the United States legation, lives, and with pistol in hand inquired of the servants for the secretary; and although the secretary was in, the

servants, suspecting something wrong, told the minister that he was out. It is said that several times during the early night the minister sent his servant to Mr. Porter's house to know if secretary Spurgeon was in. The last time that he sent his servant Mr. Porter, who was not at home previously, had returned, and informed the minister's servant that the secretary was in, and if he wished to see him, 'to come on.' He, the minister, did not go. Early next morning the city was again startled with the news that Mr. Crossland had been to Mr. Porter's house, in his absence and had taken the keys from Mr. Porter's servant and ransacked, or, rather, searched the house. We are not sure whether Mr. Crossland was searching for his servant, whom he had previously flogged, or for Dr. Spurgeon, the secretary. The news spread like wild fire, and the citizens of Monrovia were disgusted at the conduct of a high functionary of one of the leading powers of the world, more especially as he claims to be a member of the Negro race.

"Mr. George Porter has filed a complaint with the Government against Mr. J. R. A. Crossland for trespassing on his premises, to which the Government have called the attention of Minister J. R. A. Crossland and have asked him to explain the conduct of Mr. J. R. A. Crossland.

"The late tragedy referred to in this note exasperates the people of Liberia, and in consequence of the same, there is a strong feeling against a heterogeneous emigration to Liberia from America.

"Dr. J. R. Spurgeon, the secretary of the legation, has always enjoyed a merited confidence of the people of Monrovia, and although an American citizen and representative, he is as much a Liberian in social life as any other man, yet he never acts in a way to compromise his Government. For this reason he is hated by certain American Negro citizens."

This important case is an illustration of the kind of character which the exigencies of American politics sometimes throw to the surface, and it may also serve to show the kind of freaks which the African climate plays upon individuals who, probably sound in temperate regions, lose their heads under the action of African conditions. The attention of Secretary Hay will no doubt be called to this extraordinary phenomenon, which it grieves us very much to see because the hero in the disreputable proceedings claims to be of African descent, and is not an encouraging specimen, as the *Monitor* hints, of the sort of people who are clamoring to emigrate from across the Atlantic to Liberia.—*Lagos Weekly News.*

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Coming Home to Resign.—Washington, D. C., December 23, 1902.—The State Department has granted leave of absence to J. R. A. Crossland, minister resident and consul-general at Liberia. He will resign on arriving in this country.

Minister Crossland was appointed to his post from Missouri in January last and his conduct has been under investigation owing to a personal encounter between him and one of the officials of the Monrovian legation.

There appeared to be a state of affairs in existence at Monrovia which was not acceptable to the State Department, and therefore a change in the mission will be made.

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The Hut Tax in West Africa—By John Taylor.—"Every wanton and causeless restraint of the will of the subject, whether practiced by a monarch, a nobility, or a popular assembly, is a degree of tyranny."—*Blackstone.* As regularly as the seasons come around we have frictions and disturbances and little wars on all hands in our West African settlements. Sometimes a few missionaries are murdered and some factories are looted and burned, and some tax-gatherers are killed. Then we send some ships of war and a few regiments of West Indian troops, and we mow down the Negroes with Maxim guns and burn their settlements, and crush the rebellion till the tax-gatherer goes around again.

We shall never put an end to these insurrections till we learn to govern these Negroes on some elementary principles of justice and equity and righteousness, and a radical reform in our system of taxation is absolutely necessary to the peace of the settlements.

John Bull has tried his hand at every imaginable mode of taxation in the days gone by. At one time he levied a poll-tax of so much per head on every man, woman, and child in the land. This was a tax that everybody had to pay; but it was manifestly unjust to make the man with the largest family pay most, and the bachelor with all his family under his hat pay least. Then he tried a land tax, but in about five years the landlords shifted the burden from their shoulders to yours and mine. Then he tried a window tax and a house tax, and put taxes on horses and carriages and dogs. Then he taxed our salt and sugar and bread and tea and coffee and beer, and almost everything we touched. Last of all he invented the income tax, and found it to be a perfect gold mine.

Encouraged by his experiences in England, John Bull began experimenting with the Negroes in Western Africa. He could not very well impose any income tax on them, for most of them were without any regular income. His death duties scheme would not assist him, for the Negroes lived from hand to mouth, and left no property behind them when they died. So he put an export duty on the palm oil and ground-nuts and hides and gum they sent out of the country, and he put import duties on almost everything that came into the country. When this indirect taxation failed to supply his needs, he proposed a hut tax of 5 shillings a year for each hut, and the attempt to collect this tax leads to insurrection and free fights almost every season.

The Manchester and Liverpool chambers of commerce have not only denounced this tax as unwise and unjust, but they sent a deputation to the colonial office a few years ago to interview Mr. Chamberlain on the subject. This deputation consisted mainly of merchants and manufacturers interested in the West African trade, and their chief objections to the hut tax were:

(1.) The West African is too poor to pay 5 shillings a year for his hut His wages are but a shilling a day, and it costs threepence a day for food. If he had a wife and two children, it will take every penny he earns to provide something to eat.

(2.) The cost of building a native hut averages about £1 each. A five-shilling tax on that hut would be equal to a house duty of twenty-five per cent, of the value of the house. The native would be giving a new hut tax to the tax collector every fourth year.

(3.) The cost of collecting the hut tax would be enormous. When people make up their minds they will not pay an unjust tax, they can lead the tax collector a pretty dance. Of course England is strong enough to enforce any injustice she pleases; but the game is not worth the candle.

(4.) The natives regard all direct taxation as pure confiscation. Why should starving, naked Negroes contribute of their poverty to maintain the richest nation in the world? If English aristocrats are anxious to rule a poverty-stricken, pestilential province in West Africa, let them rule it for the honor and glory of the things, and find the money to pay for it too.

(5.) Our government in West Africa is a costly luxury to the Negro. In 1886, according to the official returns, the Gambia settlement had a population of 14,150, and only 40 of these were white men. One of these was the administrator, who got £1,300 a year for bossing the show. Another was the treasurer, who got £700 a year. A third was the chief magistrate, who got £600 a year. Then the collector of customs got £400, and the secretary £400, and the surveyor £400. These six white men divided £2,800 a year among them, and the money is wrung out of some of the poorest people on earth. The revenue for that year was £14,233, or more than £1 a head for every man, woman, and child in the settlement. But the expenditure was £23,353, or nearly £1 13 shillings per head.

Sierra Leone in 1881 had a population of 60,546, and only 163 of these were resident white people. Among these white men there was a governor, drawing £3,500 a year for bossing the show. Then there was a chief justice, costing £1,200. The treasurer had £800, and the registrar £750. The surgeon got £500, and the collector £500, and the magistrate £500, and the assistant secretary £400. Here you have eight white men dividing £8,150 a year among them. The revenue in 1886 was £62,935, or more than £1 a head for every man, woman, and child, and the expenditure was £63,484. This tiny settlement is also burdened with a public debt, which, on December 31, 1885, amounted to £58,000.

Lagos had a population of 75,000 in 1881, but only 94 of these were whites. The governor was getting £1,700 and the secretary £700 a year, and all the lesser lights in proportion. I need not weary you with the figures for the other settlements, for they all tell the same story of a miserable poor people, being bled to keep the poor relations of our English aristocracy, who have influence enough to get pitchforked into office.

You must remember that the Negroes in those settlements are not very

far removed from savages, and they have no manufactures. They export beeswax, palm oil, monkey skins, hides, ivory, palm kernels, India rubber, kola nuts, ginger, ground-nuts, and gum. Just read this list through again, and you will agree with me that no nation will ever grow rich on such exports as these. The natives grow maize and millet and rice for their own food, but they grow barley sufficient to supply their own needs.

Now turn to the imports, and see what these poor, ignorant, untutored savages take from us in exchange for their nuts, and barks, and skins. The imports are ale, porter, rum, gin, wines, guns, gunpowder, kerosene oil, beads, boots, shoes, hats, cotton and woolen goods, cutlery, lumber, and provisions. More than half the stuff we send them will demoralize and ruin them. A writer in "Blackwood's Magazine" draws a grim picture of our trading operations on the Niger. He tells us how the Negroes bring their oil and kernels to the store, and see them measured, and receive a brass check as a receipt. With this check they can buy any goods from the shop of equal value. He says:

"The shop was crowded with gorgeously and wonderfully attired Negroes, who were only prevented from looting the place wholesale by the high counter. Flinging down their checks any way, and all at once, she received orders for the gin shed for so many cases of spirits, while others caught up all the cloth they could lay their hands on, or, vaulting over the counter, seized whatever article took their fancy, regardless of value. All were shouting at the same time, and fighting for first place, or wrenching a coveted article from a neighbor's grasp, while the harassed agent and his assistant did what they could to prevent the unsophisticated savage seizing twice as much as he was entitled to get. The place was stiflingly hot, beads of moisture ran down the walls, and the ceiling sweated globules upon our heads. The atmosphere must have been as bad as the Black Hole of Calcutta, and yet the two men worked there twelve hours most days. They suffered regularly from fever, and their salaries were only £60 a year."

The same writer describes the funeral of one of the white clerks who was buried during the rainy season: "A young clerk died after four days' suffering at 107 degrees, and now they were laying him to rest. Four naked Kroo boys were busy baling water out of a three-foot trench, while a white trader stood above them mumbling something from the prayer book held in a shaking hand. This alcohol-soaked trader stumbled over the solemn words in the service for the burial of the dead. A rough deal box lay sinking in the ooze, and a few bareheaded men stood dripping in the rain. When the naked Kroo boys tumbled the case into the trench it refused to sink. Clods were thrown upon it, but still it floated stubbornly, till two of the boys stood upon it and sank it, while the rest filled up the grave with stones and sods and earth."

I don't think Mr. Chamberlain will relish this ghastly picture of our life in West African settlements, but he cannot say it is not true. Our colonial possessions in our Western Africa bring us neither credit, nor

honor, nor profit, and to the poor Negroes we are more of a curse than a blessing.

The climate is so unhealthy that the whole coast has been nicknamed "The white man's grave." Jungle fever, "yellow jack," and malarial fevers wipe out Europeans quickly, so the place can never be fit for Englishmen. The only excuse we have for holding it is as an outlet for our trade and some nice stuff we send to those unsophisticated Negroes. We send them guns, with barrels made of iron gas pipes, that are warranted to kill the man that fires them a few times. We send them raw rum and gin, and new spirits, that would kill a crocodile or rhinoceros, any day. We swindle them, and cheat them with our weights and measures, and palm off all manner of rubbish on them, and then send Christian missionaries to convert them to our faith. If ever they do get converted their highest ambition will be to become greater rogues than we are, if possible.

By the time you have mastered these facts it will begin to dawn on you that our West African settlements are not exactly a paradise, and the imposition of this hut tax was not the wisest thing in the world. Our Christian churches are spending about two millions a year on foreign missions, and many brave and noble men have laid down their lives in Western Africa while trying to save the heathen from the vices of civilization. What is the use of this sacrifice, so long as we are sending out gin and gunpowder to demoralize and exterminate the Negro and taxing him beyond his means to pay for the honor and glory of forming part of the British Empire?

We shall hear of this hut tax again, and there will be a bloody and expensive little war on our hands before we have heard the last of it.—*The Factory Times.*

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Colored Labor and the Tropics.—T. Thomas Fortune, a colored man of education and of some influence with his people in the United States, has gone abroad as a special labor commissioner to investigate conditions in the Hawaiian and the Philippine islands, as they may be promising for the introduction of colored labor from this country. From Honolulu comes this brief interview with Mr. Fortune:

"I believe the importation of Negroes here forms a natural solution of the difficulty which unavoidably follows the absorption of tropical or semi-tropical countries by the United States. In the Southern States and in the Carolinas, the Negro made the industries what they are.

"The commissioner said that there might be difficulty in detaining the Negro, but he thought that the planters could get all they wanted if they sent the right sort of agents after them.

"'You could get 10,000 here in six months,' he said."

It may be very well to inform the intelligent colored people who are anxious to improve their condition just what the situation is in our outlying possessions as respects labor and wages and everything bearing

upon these two important matters. They are of course as free to come and go as their white fellow-citizens. They should be encouraged to make all the progress possible, and to better their fortunes in every legitimate way.

But it is much to be doubted if they would benefit by any plan for colonizing them in any quarter of the world. The idea is fantastic. In some quarters it is based upon a desire not to aid the colored people, but simply to get rid of them. The feeling is that the country would be better off without them. In other quarters it is based upon a desire to injure the white people. The feeling is that the South would go to waste without the labor of the colored people in her fields, and that she richly deserves such a fate for her treatment of them in the matter of their civil rights. In neither case are the colored people's real interests considered.

The best friends of the colored people can well afford to say to them: Beware of the colonization scheme. Labor is needed in Hawaii, in the Philippines, and in Porto Rico, but labor is needed also in the United States, and in no part of the globe is labor so well remunerated as right here, where the colored people are at home, and where, despite many hardships, they have stronger ties than they could ever hope to form anywhere else. Thrift and industry and good character count for more and more every year in the circles of the colored people's activity, and no picture of a "forty-acres-and-a-mule" paradise in the tropics should confuse or disturb them for a moment.—*The Evening Star.*

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Is This the Plan?—The *Atlanta Constitution's* Washington correspondent, in writing to his paper, has this to say of Editor Fortune's appointment as a commissioner to our insular possessions:

"The appointment of Thomas Fortune, the well-known colored man, as a special commissioner to make investigation into the condition of the natives in Hawaii and the Philippine islands has given rise to the report that this is the first step towards a plan of colonization of those Pacific island possessions with Negroes from the South.

"The complaints of the Hawaiian sugar planters against the native labor, and their constant demand that they be given Chinese or Japanese coolies, or some other labor suitable to the tropics, has led the War Department authorities to consider the possibility of Negro colonization. An effort was made to work Porto Ricans in Hawaii, but without much success.

"Hawaiian planters are inclined to believe American Negroes from the sugar plantations and cotton fields might be worked successfully. The Negro troops which saw service in the Philippines brought back enthusiastic accounts of the country. They, as a rule, got along well with the natives.

"While it cannot be said that there are any definite plans of colonization on foot, it is a fact that Fortune's visit is for the purpose of studying

the islands with a view to their possibilities from the standpoint of his race. He has been selected because he is known as one of the broadest and best informed men of his race."

We regret to say we have no definite information as to the purpose of Mr. Fortune's appointment, but we are free to say we rather hope it is to take up the matter herein indicated. The Southern people would, of course, hail such a movement with delight, since the Negro is so great a burden to them.—*Southwestern Christian Advocate.*

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The Missionary Spirit and Negro Leadership—By Bishop Hartzell.—I greatly need eight or ten well prepared black men and women for church and educational work in Liberia, and after weeks of correspondence have failed to secure one who is properly qualified for the work. Several presidents of our Negro colleges report that they have no one whom they can recommend. What is the matter? Am I to understand that the demand for Negro leaders among our people applies simply to the best places they can secure in America? There are some exceptions. Camphor and Sherrill, Foust, Simpson, Davis, Graverly and their wives and others are at their posts in Liberia. Every one of them is overworked and some of them must have vacations, as soon as I can find others to take their places.

Nearly every day I am having applications from first-class young white men and women who are ready to go to any field in Africa where I will send them. In Liberia we have some white missionary men and women who are living in huts on the edges of native towns, braving every sort of danger from climate and sickness and their barbaric surroundings, only too glad to have a chance to preach Jesus to the heathen. One of them died a few months ago, and after gathering about her bedside her native children and older people, she exhorted them to be faithful. One of her dying shouts was "Victory for Africa!" Her fellow-worker has carried on the mission alone, with sixty children and some older people under her care, and now another noble young white woman from our training school in Chicago is on her way to take the place of the one who died.

It has been said that our American Negroes were not pioneers, and that the missionary spirit had not yet been developed among them. I have sought to combat these ideas and have felt that part of my call to Africa, because of my relations to our Negro work in the South was to open the way for Negro men and women to consecrate their lives for the redemption of Africa. Am I to be disappointed? My prayer is that it may not be so.

We are in the midst of a rising tide of a great missionary revival throughout the church. Will not the presidents of our Negro colleges, and you, Mr. Editor, the faculty at Gammon Theological Seminary, and the leading men of our different conferences go to God in prayer over this matter

and themselves become baptized afresh with the missionary spirit, and then ask God to help them carry the fire among the people?—*Southwestern Christian Advocate.*

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Industrial Work in Africa.—The following letter has been received by Bishop Hartzell, from J. B. McGill:

St. Paul River Industrial School, November 27, 1902.—Bishop J. C. Hartzell—Dear Bishop: The addition to shops is complete; the engine, boiler, and shafting are up and in good running order. The shop is now 130 feet long from one end of blacksmith shop to end of carpenter's shop. The grounds on the water side have been all cleared off, and everything is in good condition. I am now busy getting material for the dormitory building. We have now eight men busy getting durable plank and timber; also men, the apprentices and myself have gotten nearly sufficient rocks for the foundation. These rocks are obtained from the Missionary Society lot in Millsburg, the basement of the Methodist School. They are just the thing for the foundation of that dormitory. But, Bishop, you did not decide where you would have it built—whether on the hill or the water side. Brother Sherrill and I think on the hill, nearly opposite to the mission dwelling. Thus I have decided to get all the material ready that I can by the time of your coming, and let you select the spot for the building. The size of the house is to be 36 x 50 feet, with an upper and lower piazza 10 feet wide. Brother Sherrill and myself think it would be quickest and cheapest to make this building one-story brick, and the other frame and zinc. We have sufficient bricks for one story and perhaps a little more, but not sufficient for two stories. Hence I am going to get materials for that purpose. It will take 600 pieces more or less of timber. This is what men are working at now. We are sawing all timbers and plank at the De Coursey Mission, which costs the mission only the expense of paying men for sawing. Then we carry it in the boat to the Mission.

I am truly sorry that you did not send any money when you were in England, as you intended, but I received your letter explaining the reason "why." I send an order to Edwards Bros. for goods for the same purpose.

They wrote me they were advised by you to send the goods, that we might not be kept back. These goods are to pay for sawing plank and timber. Already we have cut over a thousand feet of plank. Men are busy, and when goods come I expect to employ more hands. They have not reached me yet, but I learned they passed down the coast. I was in hopes you would pay over to Edwards Bros. something for building purposes. Now that the goods have been sent we will go right on with the work of the building. By the time you come to conference we will need lime and cement and nails and zinc. It will be cheaper to get this from England. In your last letter you promised to send us money from America as soon as you heard from us. Please send to Edwards Bros., England, $350 or $400.

If you can send more, please do so. The goods already sent to us by them amount to 61 pounds, 18 shillings and 2 pence. These goods are not paid for. I will make them go as far as possible. I have always tried to be economical and put up durable buildings with as little expense to the mission as possible. Please don't fail to send to Edwards Bros. this of amount money, as I will give them an order on you for the same.—*Southwestern Christian Advocate.*

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Liberia.—We have been informed recently that Liberia is a richly mineralized country. That may or may not be the case; we do not pretend to know. But this we do know—that if it is, so much the worse for the Liberians. The history of Liberia has been set forth so frequently in this Review we need not refer to it again. But when next a body of American and English philanthropists embark upon the experiment of setting a section of American Negroes on their feet as a self-supporting community, we advise them to set the prospector to work before they make selection of a place of settlement. If these prospectors prove to their satisfaction the country is innocent of minerals, or if, minerals being there, they take all of them away, then that particular country, other things being equal, may be regarded as suitable for their purpose. In other words, however clever a community of educated Negroes may be, they cannot hope to hold their own against Europeans. If the European is bent on getting anything the Negro has, we would be prepared to put long odds on the European getting it. Of course, if Liberia is to be exploited by Europeans, it is better that the particular brand of European should be English rather than German or French. Not that it is likely Germany or France would care to do anything which would tend in the direction of substituting German or French government for that of the Liberian Republic. America and England have sentimental interests in Liberia, and in America especially this philanthropic creation is viewed with especial tenderness. Any high-handed proceedings on the part of a European power would doubtless tend to bring about that closer union between the two great branches of the Anglo-Saxon race which it is the object of Europe to prevent at all costs. The Liberians trust Englishmen implicitly; there is the more reason, therefore, to hope that they will not have cause in the future to abandon their faith. They have it in their power, presuming their country is actually rich in coal, as we are given to believe it is, to do us a good turn in providing our navy with a coaling station, of which Great Britain has not too many on that coast. In other ways, the Republic of Liberia could render the empire minor services. Whether an inherently developed Negro civilization possesses the elements of permanence is a moot question; it is still more open to question whether such civilization could preserve its distinctive institutions after having received into its midst, in large numbers, Europeans. We shall, perhaps, have an opportunity by-and-by of watching this interesting development and its results.—*African Review.*

LIBERIA AND MINING SPECULATION.—The article on Liberia which we reproduce from the *African Review* embodies a timely and serious warning to the Liberians against the dangers involved in the creation of large European mining interests in the country. The writer gives the hint so full of significance, that it would be better in all experiments of establishing self-supporting Negro communities to be assured beforehand that the country in which the experiment is tried is bare of mineral wealth. If this is not the case, the writer declares the chances for such a Negro community are small, as "however clever a community of educated Negroes may be, they cannot hope to hold their own against Europeans." In the light of the fate which has overtaken the Transvaal, the warning of our English contemporary is full of meaning and needs to be heeded by the Liberians. Experience has shown that nothing can withstand the powerful influence wielded by the European capitalist, and the "sentimental interests" of both America and England which the writer says these countries have in Liberia would evaporate before the more powerful factor of "vested interests" which the European knows so well how to manage to overcome obstacles in the way of its promotion. We note that in the mining concessions granted by the Liberian Government, the power is vested with the concessionaires to establish a police force to be officered by Europeans. This grant of administrative power is exceptional, and we fear it will prove the thin edge of the wedge that will provide an opening to the floodgates of foreign administration, which will swamp the Negro Republic. The Liberians have need to guard against the spirit of cupidity which is at present so rampant. While wealth may mean good for some, it is a great evil and hurt to others; and though it may appear paradoxical, the poverty of Liberia operates as a defense, in that it stays the cupidity which otherwise would open the country to become a prey.

It is said that President Kruger, apprehensive of what would be the consequences, at first made it a criminal offense for any one to dig gold in the Transvaal. The sequel has shown that he was right, and that the greatest blunder he ever committed was when he yielded to solicitations and permitted gold mining in the country. That blunder has cost the sacrifice of over 50,000 human lives, and more gold than will ever be dug from the mines of South Africa; and apart from all the political issues involved in the matter, it would have been preëminently better for humanity if the gold of South Africa had been allowed to remain in the bowels of the earth where it was. It is a legend with the native that gold cannot be disturbed from its resting place in the earth without involving a sacrifice of blood. The legend may have grown out of the general tendency of man to quarrel and fight for possession of the precious metal, but no matter to what it may owe its origin, the legend is there, and it has been given terrible verification in South Africa and Ashanti. It behooves, then, that the Liberians should be cautious in giving opening to a development fraught with peril in so many ways for man.—*The Lagos Weekly Record.*

A Boy's Letter to Bishop Hartzell.—Bishop Hartzell's call for men and women from among our colored people in the South to go to Africa has resulted in his receiving word from many who want to go, among them some of the leading men and women of the church. The following letter from a boy in Lexington, Kentucky, dated January 10, 1903, has been received by the Bishop, and indicates that the spirit of young America is inspiring our young colored boys and girls with noble ambitions. The letter is as follows:

Bishop Hartzell—Dear Sir: I am a boy of eleven, and gave my heart to Jesus at nine. I don't know why I am writing this letter, but God knows why. I have just finished reading an article in *The Kentucky Standard*, saying that you were looking for about eight or ten persons for Africa and haven't found one. Well, if it were a demand like that for boys, I would certainly go. Jungles, alligators, cannibals, nor nothing else could prevent me from going if my parents would say the word. My father, Dr. ——, was educated for missionary work, but drifted into medicine, and he says if he could find a way to educate me—poor excuse—he would go to Africa. My mother is desirous of being a missionary worker. Now, I hope you will write to him about it.

Good bye, From —— ——.

P. S.—Enclosed find a poem on Africa by myself.

Africa.

Rich reward she offers us,
And then we treat her thus,
A land of gold.
Those heathens are suffering pain,
It seems we them disdain.

May we show them the tenderest love;
May we pray for Christ to send the heavenly dove;
Let us pull them out of the wilderness of night,
And lift them up to the dawn of light.

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The Future of Our Mechanics.—The working class in every community and nation is considered the backbone of the social fabric, the foundation of efficiency in municipal and international progress and growth. Forming a large portion of the population of a country, its field of operation and sphere of influence are naturally wide and extensive branching together a great number of trades and employment. That the members of this class are supposed to be and are in the generality of cases thoroughly qualified by years of proper training and by experience to perform in a satisfactory manner their callings and avocation goes without saying, as the result of their labors is seen on every hand in all civilized places of the world.

In all progressive and enlightened centers at the present day strenuous efforts are being put forth and much activity displayed to equip the skilled workmen and artisans of the community by a course of technical training to do battle with the formidable competition in all departments of industrial life. What is called the American invasion is after all nothing but a stimulus to exertion to such countries as Great Britain and Germany to look to their laurels if they would retain their industrial supremacy. As Sir Christopher Furness, M. P., writing in the March number of the *Pall Mall Magazine*, said, in reference to this very question:

"We require competition, opposition, and adversity to grasp the to us at one time incomprehensible fact that we were neither omnipotent nor omniscient; that as our fathers have struggled to obtain supremacy, so we their sons must struggle to maintain it, and be determined that if America's natural advantages are unique and superior to ours, we will be their equals in commercial, mental, physical, and political aptitudes. We can work, think, learn and speculate, and we have a free and just form of government."

The mechanics and artisans of Sierra Leone need some awakening if they are to continue to be competent and efficient workmen in their trades. Most of the work produced by this class is deficient in quality and in execution and is not durable as the work of the fathers. Artistic considerations, wrong in their conception, are introduced to the exclusion of solidity and durability, in all branches of industrial labor. In building constructions and in furniture-making, in tailor-made dress, and in hand-made boots and shoes, the quality of work is becoming decidedly poor. If things are allowed to continue in this down-grade course, it will not be long before there is an industrial invasion of the Colony, such as was experienced in Lagos in the early seventies by the advent in that place of skilled workmen and artisans from Brazil.

We have often emphasized the fact that in order to realize efficiency a more practical education should be given to the working class, and that it should be intelligently done. We have master builders and mechanics in a large number who should organize for the purpose of protecting their own interests not only against outsiders but against competent workmen who with a small knowledge of the trade would venture to undertake the execution of work beyond their ability, thereby imperiling by their failure and incompetence the reputation of qualified members.

But the most serious aspect in the future of our mechanics and artisans is the unsatisfactory condition of the subject of apprenticeship. How can the future of the mechanics of the Colony be assured on the face of the lax manner in which everything connected with the apprentice question is dealt with in Sierra Leone? There is no legal restraint or enforcement compelling the youths to observe the obligations voluntarily entered into by them. Boys bound to a trade for a certain term are continually

deserting their masters without asking "by your leave," in most cases to the disruption and dislocation of the business of their principals. They do not wait to complete their knowledge of the trade, but go forth to augment the increasing army of incompetent mechanics and artisans that swarm the Peninsula.

It is time that the government stepped in to arrest this state of things and to draw such rules and regulations and make such laws on the subject as will compel apprentices to fulfill the terms of their indenture. In England a recalcitrant apprentice would be taken before a magistrate to be dealt with, and after a salutary punishment handed back to his master to complete his term, or a forfeiture of his indenture, carrying compensation to the master, will be the result. In America, before an apprentice is received a premium is to be paid by the parents or guardians to the master, such premiums to be repaid to the apprentice in case of good behavior in salary or bonuses. In the present state of affairs the adoption of such a course is the only way to safeguard the interests of masters and the future of the mechanics of the colony.—*Sierra Leone Weekly News.*

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The Repatriation of the Negroes of America.—Whilst the powers of Europe are engaged in the scramble for Africa, and are disputing and delimiting the several boundaries of their possessions of the "Dark Continent," undetermined circumstances are conspiring daily to bring near to a solution the problem of the Negro race in America.

In the census of 1901 the Negro population of the United States was set down at 11,000,000. The Negro population of the Brazils by the latest census is estimated at 3,000,000; so that there are at present no less than 15,000,000 Negroes in the countries of North and South America.

The question as to what is to be done with these millions of Africans, who are alarmingly increasing, and who threaten to assimilate with and practically extinguish the white race, is the problem which is now engaging the serious attention of the people and government of the United States. Statesmen, ministers of religion, lawyers, teachers, philosophers, and journalists are all engaged in solving this vexed problem, which a rapidly developing and greatly intensified prejudice is vehemently urging. Individual utterances are already indicating the lines of the possible solution and determining the future destiny of the Negro.

The President of the United States has declared that "we are clearly under a duty to defend our civilization by excluding alien races, whose ultimate assimilation with our people is neither possible nor desirable." Professor Scomp writes: "What is the remedy? Sadly, yet with perfect conviction, we are driven to the inevitable conclusion that if the Negro citizenship and his social and business privileges are to have play and development, *it must be upon another soil than that of the whites.* As equals, the races cannot and will not exist together. The *News and Courier*, referring to the situation, says that "the Negro will help to effect his own

elimination from the unsatisfactory situation, provided we aid him to cross the Atlantic and establish himself in his own more congenial home, in the land of his fathers."

We have thus plainly indicated the only true and possible solution of the problem of the Negro race in America, and which simply means repatriation from their adopted country. It is well that the Negroes of America should realize this as the inevitable result of the situation, and cease to hope to maintain the impossible condition of an existence of equality with the whites in their own country—a condition which has been declared utterly impracticable a hundred years ago by one of America's wisest and best statesmen—Thomas Jefferson.

The signs of the near approach of the solution of the Negro problem have manifested themselves in this part of Africa by a widely extended and daily increasing interest in and sympathy towards our exiled brethren in America; and this feeling has not entirely exhausted itself in sentiment, but has taken the direction of practical effort towards the accomplishment of its purpose.

The Government of the United States, confronted with the vexed problem of their Negro population, will do well to encourage and promote the establishment of steam communication between that country and Africa, and, by bringing the two countries into direct and closer intercourse, afford the Negroes an easy and quick passage to their natural homes, and thus relieve the congestion which now surrounds the Negro problem by opening the door to its only possible practical solution.

The repatriation of educated and industrious Negroes from America is the grand problem of future Africa; they possess all the elements necessary for building up on a civilized and Christian basis a new State in the land of their fathers, and any assistance rendered by the American Government to enable them to do so will reflect undying honor upon the land of their cruel bondage.—*The Lagos Weekly Record.*

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Cotton Growing in West Africa.—The formation of the British Cotton Growing Association under the presidency of Mr. J. E. Newton promises to give a stumulus to cotton growing in West Africa to an extent unprecedented in her history, as all efforts in that direction have hitherto been limited to home consumption, and very little done in the way of exportation. But now cotton cultivation in West Africa seems destined to become an undertaking of a national character on the side of Great Britain, in which it would have all its colonies in this part of Africa to become mutually interested. The undertaking is no longer to be regarded as a private enterprise, but as one in which England and West Africa are to play their respective parts, the one providing the means, the other the product. We are far from regarding the present undertaking as the introduction of a new industry into West Africa, in the true sense of the word, as cotton growing has from time immemorial formed a por-

tion of the agricultural pursuits of the people, who largely employ the cotton grown by them in weaving cloths for their own use, when their communication with the "civilized world" was scarcely anything worth speaking of. We anticipate no difficulty whatever in regard to the success of the undertaking—indeed, if anything, that the success will, within a comparatively brief period, far exceed the most sanguine expectations of the promoters. All that is required to insure success on the part of the newly formed association is to offer sufficient inducement to make cotton cultivation on an extensive scale worthy the attention of the people, who will do anything to earn money, knowing that it will place them in a position to be able to procure the various articles of European merchandise which the railway, that great engine of civilization, is now conveying wherever it penetrates.

We were pleased to learn that at a meeting of the association, recently held, it was announced that the sum of £19,000 had been received in subscription toward the guarantee fund. Hitherto cotton growing has been conducted as all other agricultural pursuits in Africa, generally in a primitive style. Now the aid of experts is to be brought in. Since the introduction of the oceanic slave trade, which, for some three centuries, has led to the expatriation of Africa's sons into the Eastern Hemisphere, in which enterprise Liverpool played an important part, America has figured as the greatest cotton producer in the world, and to a considerable extent still continues to supply the looms of Lancashire with cotton, though American slavery has now happily become a thing of the past, and England willingly spent twenty million sterling about a century ago to free her slaves in the West Indies. The sending out of such experts as Mr. F. S. Seevers, of Texas, to one and another of the British possessions in West Africa will prove helpful to cotton growing, the yield of which will, under scientific culture and nursing, be far superior in quality and quantity to that which, under primitive treatment, was generally realized.

It speaks volumes in favor of the undertaking when it is stated that "the colonial governors had officially offered to pay the traveling expenses and salaries of all cotton-growing experts sent out to them for eighteen months and probably for three years. The governments have also offered free carriage to the ports of all the West African grown cotton for two years, and Elder, Dempster and Company has promised free freights for such cotton to England for a similar period."

His Excellency Sir Charles Anthony King-Harman, K. C. M. G., has since his return, some three weeks ago, issued a government notice for "the free transport of consignments of cotton for Freetown by government railway." We indorse the statement of His Excellency, as reported in the *Standard*, "that he considered cotton growing in West Africa had a promising future," and that he intended to encourage the experiment with every means in his power, and would try to induce the natives in his own colony to 'buckle to' and make cotton growing a success."

Now that British colonies in West Africa are to be encouraged to grow cotton with a view to cause England to cease, if possible, to depend entirely on America for the supply of so necessary and valuable a product, let us hope that nothing will be done in the way of legislation about "Crown lands" to hamper agriculture, which requires all the encouragement the government could give to make the people take to it as easily and readily as they take to trade; so that in the near future, instead of Sierra Leoneans being styled as the Great Napoleon is said to have styled the English people, "a nation of shop-keepers," it may be said that as a people they are cultivators of the soil.—*Sierra Leone Weekly News.*

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Islam in Western Sudan.—In the October number of the *Journal of the African Society* there appears an elaborate article with the above title from the pen of Dr. Blyden. It occupies twenty-seven pages, and on every page there are ideas which will strike the ordinary reader, especially the African, as new and suggestive. We hope to give copious extracts from this striking article, but meanwhile call attention to the opening paragraphs.

*The African Society* is disposed—perhaps anxious—that competent African writers should avail themselves of its pages and discuss important subjects relating to Africa; and there is no subject at the present moment which is of more absorbing interest than the question of Mohammedanism in Africa. The French government declares itself the "protector of Islam in Africa." The recent effort of the British government to establish schools for Mohammedans in the British colonies on the coast has the warmest support of the leading minds in England.

Dr. Blyden writes as follows:

"There is at the present moment probably no question of deeper practical interest to the European powers, who for political and commercial objects have partitioned Africa among themselves, than the question of Islam in Sudan, both eastern and western. The elaborate report of Sir Frederick Lugard, High Commissioner of Northern Nigeria, presented to Parliament in February, 1902, is almost of pathetic interest, considering the vastness of the area and the multitudinous Muslim population under his rule, and having regard also to the slender outfit at his command for administrative work. Public attention in a most unusual degree has been attracted to that important region, recently brought within the British Empire.

"Civilization within the last fifty years has advanced with rapid strides, and the solidarity of humanity is being more and more recognized. Religion and race are ceasing to be barriers between man and man. 'The steamship and the railway and the thoughts that shake mankind' are annihilating distances and reducing differences and distinctions between communities alien to each other and living in various climes and countries.

"*The African Society* is an offspring and illustration of the spirit of the times. So far as Africa is concerned, Miss Kingsley, whose memory it commemorates, has created a new standpoint for European thought. She has made it possible for African conditions, whether intellectual, social, or religious, to be studied by outsiders with patience and without prejudice; and the impulse she has given in that righteous direction will never be spent, because if the human intellect in its investigations can only be made to hold the scale with steady hand, whatever the interests involved, it will arrive at knowledge which will act at once as guide and stimulus to further research; and the more men can be made to look at new and fresh landscapes in the intellectual as in the physical world, the more they see; and the more they see, the more they desire to see.

"It is with these views that I venture to invite the readers of this journal to a consideration of the questions of Islam in Western Sudan. It is not possible to fix the exact date when that irrepressible faith first entered this portion of Africa, and for the purposes of this discussion a knowledge of that chronological fact is not indispensable. It is sufficient to know that it has behind it in those vast regions a history of centuries. It is an agency which, operating for at least a thousand years in this land, has been the most effective instrument in moulding the intellectual, social, and political character of the millions whom it has brought under its influence; and yet in its particular work in Sudan—the special phases it presents—it has rarely been studied by the foreigner with anything like insight or thoroughness.

"The generality of European writers on the subject take it for granted that there is no need for giving special attention to Islam in Africa, for it must only be an imitation, if not caricature, of Islam in Arabia, just as they allege that Christianity among Negroes must always be of a degenerate quality."

Every thinking Negro should get a copy of this journal and peruse this interesting and instructive article.—*Sierra Leone Weekly News.*

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Speech by Secretary Root—Question of the Negro's Future One of His Topics.—Secretary Root was the chief speaker at the fortieth anniversary of the Union Club of New York city, held in their club-house last night.

"There are," he said, "many problems coming up today on which the safety of this government depends. There are today situations of possible evils for our country that call for devoted patriotism. First, division between the rich and the poor, under which wealth controls legislation and poverty is trying to stir up a war of classes; but every good citizen should declare that never in this free land shall we have a war of classes.

"There are some labor organizations which fight against the better man doing more work than the poorer man, and hold down the compe-

tent man to the level of the incompetent and stupid. I do not declare war against labor organizations. I believe in them. The laborer is entitled to organize to get his own.

"After the civil war the great question was, 'What shall we do with the black man?' and the answer was, 'Give him citizenship, equal rights, and the franchise, and he will rise.' Three amendments were added to the Constitution, and I fear that we will have to face the conclusion that the experiment has failed.

"The suffrage has been taken away from the Negro, and in many of the Southern States the black man no longer has the right of suffrage.

"A curious development has been seen within the past year. President Roosevelt has appointed fewer black men than President McKinley did, and there are today fewer black men holding office than when McKinley died. Yet loud outcries are to be heard in the South about President Roosevelt's policy of appointing black men to office in the South. Under previous Presidents—McKinley, Cleveland, Harrison, and back to Hayes' time—more Negroes were appointed to office and nothing was said.

"A black man attended an official reception in Washington at the White House a short time ago. The black man, as an official of the government, had always attended these receptions. Yet the invitation of the President to these men was the signal for an outcry of a thousand papers in the South that the whites were being insulted.

"I don't want to argue this question. I am certainly showing that we have to face a new change of feeling in the South, that the black man is denied the right to aspire to the highest there is in American citizenship. This right to aspire to the highest dignity which was formerly unquestioned is now questioned. In a short time the white man will succeed in excluding the black man from all offices in the Southern States.

"We can never throw off the responsibility that rests on our people for the welfare of these black people that we held in slavery for so many generations.

"Now that the first attempt has failed, the question is what to do, and it should take the greatest thought of the greatest minds of the country."—*The Evening Star.*

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The Situation in Haiti.—The present struggle in Haiti differs little in character from those which have preceded it. A simple principle underlies revolutionary action in the Black Republic. So long as there is one man capable of holding the reins of power, there is a more or less troubled peace. The slightest relaxation of his influence is a presage of political disturbance. M. Simon Sam, who succeeded President Hyppolite, was a man of strong character, and the country enjoyed singular tranquillity under his administration. Recently some doubt developed as to the length of time he should serve. Hyppolite died two years prior

to the end of his term, and President Sam contended that his should extend to seven instead of the ordinary five years. The claim irritated the Haitian people, and his prestige began to wane. He was finally compelled to fly the country, and he retired to France with the fortune which it is the custom for Haitian presidents to accumulate during their period of office. At the critical moment M. Boisrond Canal, an old and experienced politician, stepped in, and with the aid of the most influential men in the country formed a provisional government, which pledged itself to secure the proper election of deputies and to convene the National Assembly in order that a President might be chosen in accordance with the constitution. The various candidates agreed to this course, and the elections were proceeded with.

One of the chief candidates was M. Firimin, the Haitian ambassador at Paris, an accomplished diplomat and author, who happened to be in Haiti at the time. He had a considerable following, but was beaten at the polls. When he saw how matters were developing he was so chagrined that he resolved on an appeal to arms. Retiring to the north, where he was strongest, he raised a large force, and established a government at Gonaives, about 60 miles from Port au Prince. He was supported by many politicians and military men, and Admiral Killick, who commanded the navy, went over to his side. His action threw public affairs into confusion, and as a number of the deputies were in his force, nothing could be done with regard to the election of a president. On land General Firmin has met with little or no success, and on sea he recently lost his most valuable asset in the Crete a-Pierrot. The blockade which it established was declared ineffective by the powers, and on account of its interference with a German vessel, as has been told recently in the cables, it was destroyed by the German gunboat Panther as a pirate, Admiral Killick perishing with his ship. The incident was seized on by the Firminists, who declared that Boisrond Canal and his colleagues had disloyally sought the aid of a foreign power, but the provisional government ordered a public funeral for the admiral and did his remains and memory ever possible honor, thus averting a revulsion of the popular feeling.

The other prominent candidates are M. Fouchard and M. Pierre, who were lately exiled in Jamaica, and made many friends here. Both are enlightened men of high character and courtly manners and animated by a sincere desire to inaugurate a period of political and industrial reform in Haiti. The government has hitherto rested on military power, but these men would establish a purely civil regime, with all the concomitant advantages of orderly and progressive development. Their fear, and the fear of many educated Haitians, is that if internecine strife continues, America will take occasion to intervene and to acquire territory. It is scarcely probable that their ideas will be realized. The history of Haiti is full of surprises, and what is considered not unlikely is that General Alexis Nord, the Governor of the North and the Minister

of War, who is operating against Firmin, will, after crushing that candidate, march with the army into Port au Prince and proclaim himself president, thus perpetuating the military dictatorship.—*The London Times.*

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Good News from Bishop Hartzell.—The following letter came in our last batch of mail from the United States. With it came also the church papers bringing the first news from the General Missionary Committee, which met this year in Albany, New York. It is an occasion for great rejoicing to learn of the wonderful awakening of missionary interest that is manifest throughout the church. It is cheering to read of what was done for our missions in Africa. It should inspire every worker in the field with renewed consecration and devotion to duty. Pass this word down the line! Duty, whole duty, in discharging the responsibilities upon us. The letter is as follows:

"We had a most remarkable general missionary committee meeting in Albany November 12 to 19, inclusive, in the history of the church. The great convention at Cleveland prepared the way. The representations of our foreign missionary work were never so full or so interesting. Bishop Moore and Drs. Gamewell and Hobart told all about China, Korea, and Malaysia; Bishop Thoburn and others gave us India; Bishops Vincent and McCabe, South America; Bishop Hamilton, Mexico; Dr. Stuntz, the Philippines; Dr. Drees, Porto Rico, and I spoke for Africa. There was no time limit, and some of us spoke for an hour and a half. The interest on the part of the committee and the large audiences present was intense during the whole week. There is a great missionary revival on throughout the whole church. The increased receipts over last year enabled the committee to appropriate over $112,000 in advance for 1903. Of this amount, Africa gets $40,000; Liberia will get $12,500. The understanding is that the increase is to be used in strengthening our most neglected native mission stations, especially in the Cape Palmas district, and also to strengthen our educational work.

"The Board of Bishops has designated Bishop Walden to make the tour of Africa with me. Bishop Foss went to India with Bishop Thoburn, and his visit has been of great value to India in strengthening the views of Bishop Thoburn and adding to his influence. It will be the same with Africa. I am very happy over the fact that Bishop Walden is to go to Africa with me."—*The New Africa.*

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Judge A. J. Mathews emigrated to Liberia in April, 1880, from Harrison county, Texas, under the auspices of the American Colonization Society. He, in company with his family, father, mother, and brother, arrived in Monrovia, June 30, and under the supervision of the agent of the Society, Mr. D. B. Warner, proceeded to Brewerville.

Five months after his arrival he was appointed to teach a public school at Freetown Settlement, among the Congo tribe; he held this position

four years, giving his leisure hours in the meantime to farming. He was then called to the principalship of the Brewerville public school, which position he retained until his appointment as justice of the peace in 1888, serving the county with credit and integrity for four years in this capacity; then as postmaster for two years. He was again appointed principal of Brewerville school in 1899, which position he retained until 1902, when he was made judge of the monthly and probate court of Montserrado county.

Six years after his arrival in Liberia he was bereaved by the death of his wife; two years later he married Mrs. F. E. Parsons, whose companionship and helpfulness has proved a blessing to him during the fourteen years of their married life.

Judge Mathews has been in Liberia twenty-two years, and has had the pleasure of seeing many bright and encouraging signs of progress. He speaks particularly of the wonderful advancement of Brewerville. From the desolate place of twenty years ago, he has lived to see it grow into a thriving and prosperous town with trim two-story dwellings and well-kept farms, from which are exported annually thousands of pounds of coffee. He at present resides in Brewerville, and has a comfortable, commodious dwelling, neat looking in appearance and well furnished. Besides this he has also a farm which produces very fair crops of coffee, as well as yielding the various kinds of native fruits.—*The New Africa.*

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The American Minister Uses His Revolver.—On Monday, October 6, American Minister Crossland fired three shots with a revolver into the body of Mr. Faulkner, the electrician, which are likely to prove fatal, and he says he did it in self-defense. On his arrival at Monrovia the minister removed the legation from the house formerly used for that purpose to one occupied by Mr. Faulkner and his wife, and which had been made a central station for the telephone wires that were under his management. It is said that there had been serious altercation between them for some time, but the day previous to the shooting (Sunday) all three—the minister and Mr. and Mrs. Faulkner—were seen going to and from church together. Just what started the row on Monday morning is not yet known, but the result was as above stated.—*The Living Chronicle, Cape Palmas.*

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Minister Crossland to Retire.—Leave of absence has been granted to J. R. A. Crossland, United States minister resident and consul general to Liberia, and upon his return to this country, it is expected, he will tender his resignation. Minister Crossland was appointed to his post from Missouri in January last, and his conduct has been under investigation owing to a personal encounter between himself and an official at Monrovia. There appeared to be a state of affairs in existence at Monrovia that was not acceptable to the State Department, and therefore a change in the mission will be made.—*The Evening Star.*